

THE KASHMIRIAN ATHARVA-VEDA, BOOK FIVE

EDITED WITH CRITICAL NOTES

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## INTRODUCTION

In editing this fifth book of the Kashmirian Atharva-Veda little change has been made from the method of presentation used in the first four books (published in vols. 26, 30, 32, and 35 of this JOURNAL). The transliteration (in italics) is not given line for line, but is continuous, with the number of each line in brackets; the method is familiar, and there should be no difficulty in comparing any passage with the facsimile. The results attained here fall short of my hopes: but in dealing with new material given to us in such condition as in this ms. it seems inevitable that the results will be uncertain and all too often unsatisfactory. As soon as circumstances will permit Book 19 will be published; it contains a large amount of the material given by Ś. in its Book 6 and Book 7.

The abbreviations employed are the usual ones, except that 'Ś' is used to refer to the AV. of the Śāunakiya School, and 'ms.' (sic) is used for manuscript. The signs of punctuation used in the ms. are fairly represented by the vertical bar (= colon) and the 'z' (= period); the Roman period is used for *virāma*; daggers indicate a corrupt reading.

*Of the ms.*—This fifth book in the Kashmir ms. begins f.74b l.17 and ends f.90a l.8—a little more than 15 folios. Wrong numbers are affixed to f.85 and f.86, but the facsimile gives these folios in the proper sequence for the text: i. e. f.86ab following f.84b, then f.85ab, then f.87a. None of these folios are defaced; most of the pages have 18 or 19 lines, only 6 having 17.

*Punctuation, numbers, etc.*—Within the individual hymns punctuation is most irregular; only three accent marks appear, in st. 1 of no. 40. The hymns are grouped in anuvākas, of

which there are 8 with 5 hymns in each: anu. 4 no. 2 has no number after it, anu. 8 no. 2 is numbered 1, and anu. 8 is numbered 5. There are some corrections, both marginal and inter-linear, usually consisting of 2 or 3 letters.

*Extent of the book.*—The book is made up of 40 hymns of which 2 are prose and at least one other is partly prose. The normal number of stanzas in a hymn is 8: 21 hymns have 8 stanzas each and not one has less. Assuming the correctness of the verse-divisions of the text as edited below we may make the following table:—

21 hymns have	8 stanzas each	=	168 stanzas
10 " "	9 " "	=	90 "
4 " "	10 " "	=	40 "
1 " "	11 " "	=	11 "
1 " "	12 " "	=	12 "
2 " "	14 " "	=	28 "
1 seems to have	9 stanzas	=	9 "
<hr/> 40 hymns have			<hr/> 358 stanzas.

*New and old material.*—There are 25 hymns in this book which may fairly be called new, although material already familiar in other texts enters to some extent into the structure of some of them. The number of stanzas which are essentially new seems to be 203; the pādas which do not appear in the *Concordance* are approximately 775 in number.

Of the 31 hymns which constitute Ś. 5 only one appears here, but 8 of the hymns of Ś. 4 appear here: there are here also 2 hymns of Ś. 3, and 4 of Ś. 6 (3 of these are combined into one hymn here). Two hymns of RV. appear here: a passage of MS. is given here with some variants, and several stanzas of Tāittiriya texts appear. A group of three verses quoted by Vāit. are part of a hymn given here; and another group of three verses quoted by Kāuś. appear in another hymn here. Other correspondences are insignificant.

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## ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ

## BOOK FIVE

## I

[f.74b17] *atha pañcamāṣ kāṇḍā likhyate* z z [18] *om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi* z z

[f.75a1] *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi yo sye nameta kanad aped a[2] sya gr̥hād ayat. | apehi no gr̥hebhyo pehi vatsatambhyā ātmānam atra rocī[3] t savaroham ahā naśa | hāmba sūtale tho vāi sā ma śānttama | putro yas te pr̥ṣṇi-[4] bāhus tama tvaṁ śāsanam̐ kṛdhi | atho duhitaram̐ naptrīp atho tvaṁ sāmānā bha[5] bhava bhūtapatir nir ajātv indrah cetis sadānvā | gr̥hasya vudhnāsīnā tā va[6] jrenādhi tiṣṭhatu | apete-tis sadānvāhiṁsantir imam̐ gr̥ham̐ | dhenur vā[7] tra sthāmny asaty anadvān vedayā saha | yas sahamānās carasi sāsahā-[8] nāiva ṛṣabha | sadānvāghram̐ tvā vayam̐ jāitrāyātsāvadamasi | sa[9] hasvino bhīmātīham̐ sahasva pr̥tanāyataḥ | sahasva sarvā rakṣāṁsi [10] sahasānāmy oṣadhe tvaṁ vyāghrāṁ sahame tvaṁ syahvāṁ ubhayāduta | ma[11] kṣas cita kṛṇvānā madhu tvaṁ sahasāuṣadhe z 1 z*

For the introductory phrase and the invocation read: *atha pañcamāṣ kāṇḍo likhyate z z om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi z*

For the hymn read: *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi | yo 'syāi nama id akarad aped asya gr̥hād ayat z 1 z apehi no gr̥hebhyo 'pehi vatsatantyāḥ | ātmānam atra rocī t savaroham | iha naśa | hāmba sutale 'tho vāi sā me śāntamā z 2 z putro yas te pr̥ṣṇibāhus tam u tvaṁ śāsanam̐ kṛdhi | atho duhitaram̐ naptrīm atho tvaṁ śāsanā bhava z 3 z bhūtapatir nir ajatv indraś cetis sadānvāḥ | gr̥hasya budhna āsīnās tā vajrenādhi tiṣṭhatu z 4 z apete-tas sadānvā ahiṁsantir imam̐ gr̥ham̐ | dhenur vātra sthāmny asaty anadvān vedayā saha z 5 z yas sahamānās carasi sāsahāna iva ṛṣabhaḥ | sadānvāghram̐ tvā vayam̐ jāitrāyācechāvadāmasi z 6 z sahasva no 'bhīmātīm sahasva pr̥tanāyataḥ | sahasva sarvā rakṣāṁsi sahasānāsy oṣadhe z 7 z tvaṁ vyāghrāṁ sahase tvaṁ sinhāṁ ubhayādutaḥ | sakṣas cetis kṛṇvānā madhu tvaṁ sahasvāuṣadhe z 8 z 1 z*

There is much uncertainty here, the most serious difficulty lying in st. 2; its first hemistich, however, seems good as given. In 2c *ya ātmānam* might seem good, and *iha naśa* is probably correct for the end of *pāda d*: I strongly incline to think that syllables have been lost before *hāmba*, perhaps enough to make a complete stanza ending with *śāntamā*. RV. 8. 63. 8a is *sā te agne śāntamā*. In st. 3 *śāsanam* (and *śāsanā*) is suggested as being more in harmony with the import of the rest of the hymn. In st. 5a *sthāpyāsaty* might be read.

Our st. 4 = Ś. 2. 14. 4; our 6ab = Ś. 3. 6. 4ab, and Ppp. 6. 8. 3ab varies only slightly; our 7ab = Ś. 19. 32. 6ab.

## 2

(Ś. 4. 1)

[f.75a12] *yaṁ pitre rāṣṭrayaty agre prathamāya januṣe bhūminasṭhāu tasmā etaṁ su[13]ruca hvāram ahyam gharman śṛṇvantu prathamassu dhāsyuḥ vrahmā jajñā[14]nam prathamam purastād vi śīmatas suruco vena āvaḥ sa vudvyā upa-[15]māmsa viṣṭhā sataś ca yonim assataś ca vi vaḥ z prā yo jajñe vi[16]dvā asya bandhum viśvān devā janimā vivakti vrahmana uj jabhā[17]ra madhyān nīcād uscā svadhayābhi pra tasthau | mahān mahī a[f.75b1]skabhāyad vi jāto dyām jitaḥ pṛthivīm ca rajah sa vudhnyārāṣṭra janu[2]śābhy akraṇ vṛhaspatir devatā tasya samrāt. | nūnam tasya gavyo hanoti ma[3]ho devasya pūrvasya pahi | eṣa jajñe bahubhismākam itthā pūrvād a[4]rād aviduraś casaknuḥ sa hi divas sa hi pṛthivyā rcesthā mayi kṣā[5]mam bhrajasī viṣkabhāyati | āryaś chukraṁ jyotiṣo dhanīṣṭādā bhyamanto vi [6]vasantv aripṛā | yathā vātharvā pitaram viśvadevaṁ vṛhaspatir manasā [7]vo datsva | tvam viśvasya januṣyā dhatasyāgre kavir devān adhabhāyus svadhā-[8]va | mūrdhnā yo agram abhyarty ojaś vṛhaspatirmā vivā-santi devāḥ [9]bhinnad balam vimrdordarīti kanikradati gā svar apo jighāya z [10] z 2 z*

In the top margin at the right stands *ndhā* and over that *sām*.

Read: *iyam pitre rāṣṭry ety agre prathamāya januṣe bhū-manesṭhāh | tasmā etaṁ surucam hvāram ahyam gharman śṛṇantu prathamasya dhāseḥ z 1 z vrahma jajñānam prathamam purastād vi śīmatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāh sataś ca yonim asataś ca vi vaḥ z 2 z pra yo jajñe vidvān*



asya bandhum̐ viśvā devānām janimā vivakti | vrahma vrahmaṇa  
 uj jabhāra madhyān nicād uccā svadhayābhi pra tasthau z 3 z  
 mahān mahī askabhāyad vi jāto dyām dvitā pārthivām ca rajah |  
 sa budhnyād āṣṭa janusābhy agram vṛhaspatir devatā tasya  
 samrāt z 4 z nūnam tad asya kāvyo hinoti maho devasya pūrva-  
 sya mahī | eṣa jajñe bahubhis sākam itthā pūrvād arād avidūrāt  
 sasan nu z 5 z sa hi divas sa hi pṛthivyā r̥teṣṭhās sa hi  
 kṣāman bhrājasī viṣkabhāyati | ahar yac chukram̐ jyotiṣo jani-  
 ṣṭhāthā dyumanto vi vasantv ariprāh z 6 z yathā vātharvā pitaram̐  
 viśvadevaṇ vṛhaspatir manasāva ca gacehat | tvaṁ viśvasya  
 januṣo dhātāsy agre kavir devo adabhāyus svadhāvān z 7 z  
 mūrdhnā yo agram abhyarty ojasā vṛhaspatim ā vivāsanti devāḥ  
 | bhinad valam̐ vimṛdho dardarīti kanikradat svar apo jigāya  
 z 8 z 2 z

In st. 1 I have followed closely ŚSS. and AŚS. for the first hemistich and for the end of pāda d; śṛṇvantu as in our ms. hardly seems possible. The reading of st. 3 and 4 here agrees with KS. 10. 13 and almost with TS. 2. 3. 14. 6. In st. 6 r̥jīṣṭhas might be considered instead of r̥teṣṭhās. In st. 7b it seems necessary to approximate the reading of Ś; in 7d adabhāyus seems to be a proper formation, and I incline to think that devān as in the ms. might stand ahead of it. Our st. 8 appears (with variants) elsewhere only in TS. 2. 3. 14. 6; in pāda d gā seems to be an intrusion due to association with krand, though we might keep it and read the pāda kanikrad abhi gās svar apo jigāya.

### 3

[f.75b10] ud apaptad asāu sūryaṣ puradr̥ṣto adr̥ṣṭahā | udāyaṇ  
 ra[11]śmibhruvantūdāyaṇ rasān akah̐ nimratat asāu sūryo  
 viśvadr̥ṣto adr̥[12]ṣṭahā | nimrocaṇ raśmibhavantu nimrocaṇ  
 rasān akah̐ | ye ca dr̥ṣṭā ye cādr̥[13]ṣṭā ubha ye vihyavaḥ teṣām  
 vo agrabham̐ nāma sarve sākam̐ ni jasyaca | adr̥[14]ṣṭahananī  
 vīrud asi tāujā viśāsahi | cyukākani tvaṁ jajñise [15] sād̥r̥ṣṭān  
 jātaso hi | jahi jyeṣṭham̐ adr̥ṣṭānām̐ sarpānām̐ moghacāri-[16]  
 nām. krimīnām̐ sarvajātāni pāuñjastī yavayaṇ sr̥ṇā | yaś ca  
 to[17]do yaś ca sarpo yaś cādr̥ṣṭas ca yo vṛṣā | cyukākani tvaṁ  
 tān vṛ̥sci vṛkṣam̐ [18] paraśumān̐ iva | sam̐vṛ̥scinān̐ś cukākanir  
 vṛkṣam̐ paraśumān̐ iva | [f.76a1] sam̐vṛ̥scinān̐ś cukākanir  
 vakṣam̐ paraśumān̐ iva | kṛmīnām̐ sarvajātāni sa[2]ndahāgnir

*ivolapam metiṣṭhāgnir akhalas tviṣimān kṛmīnām jātā[3]ni  
pṛtanotu sarvā | vṛhaspatir medinī jātavedā adrṣṭān hantu  
dṛṣa[4]deva sākham z 2 z*

Read: ud apaptad asāu sūryaṣ puruḍṛṣto adrṣṭahā | udāyan  
raśmibhir hantūdāyan rasān akah z 1 z ny amrocad asāu sūryo  
viśvadrṣto adrṣṭahā | nimrocan raśmibhir hantu nimrocan rasān  
akah z 2 z ye ca dṛṣṭā ye cādrṣṭā uta ye 'viśyavaḥ | teṣām vo  
agrabhaṁ nāma sarve sākam ni jasyata z 3 z adrṣṭahananī vīrud  
asi bhojyā viśāsahih | cyukākāṇi tvaṁ jajñise sādṛṣṭān jambhaya  
hi z 4 z jahi jyeṣṭham adrṣṭānām sarpānām moghacāriṇām |  
krimīnām sarvajātāni puñjīṣṭhāny avayan śṛṇa z 5 z yaś ca todo  
yaś ca sarpo yaś cādrṣṭaś ca yo dṛṣṭah | cyukākāṇi tvaṁ tān  
vraścīr vṛkṣam paraśumān iva z 6 z saṁvṛṣcāinānś cyukākāṇi  
vṛkṣam paraśumān iva | krimīnām sarvajātāni sandahāgnir  
ivolapam z 7 z methiṣṭhā agnir akhilas tviṣimān krimīnām  
jātāni pṛtanyatu sarvā | vṛhaspatir medinī jātavedā adrṣṭān  
hantu dṛṣadeva sākam z 8 z 3 z

The end of the first two stanzas does not seem quite right;  
nāśanam would give a better meaning. The word cyukākāṇi  
seems to be new; it is evidently a plant name with kaṇa as part  
of the compound. In 6b vṛṣā, as in the ms., seems utterly  
discordant.

For the first three stanzas cf. RV. 1. 191. 7-9 and Ś. 2. 32.

#### 4

(Ś. 5. 3)

[f.76a4] *samāgne varco vihaveṣu astu vayan tvendhānās  
ta[5]nvaṁ puṣema | mahyaṁ namantām pradiśaś catasras  
tvayādhyakṣeṇa pṛtanā jaye[6]ma | agne manyuṁ pratinudaṁ  
pareṣām tvaṁ no gopāṣ pari pāhi viśvataḥ | apān[7]co yaṁtu  
pravudhā durasyavo mamīṣā cittam bahudhā vi naśyatu | mama  
devā [8] vihave santu sarva indravatto maruto viṣṇur agniḥ  
mamāntarikṣam urulo[9]kam astu mahyaṁ vātaḥ pavatām kāme  
asmin. mahyaṁ yajantām sama yā[10]nīgnākūtis satyā manaso  
me astu | yono mā ni gām katamaś canakam [11] viśve devā abhi  
rakṣantu mām iha | mahyaṁ devā draviṇam ā yaja[12]ntā  
samāśīr astu mama devakūtiḥ dāivā hotāras sanīṣam na eta[13]r  
arīṣṭā syāma tanvās suvīrāḥ devīḥ ṣaḍ urvīr anūras karā | tha  
vi[14]viśve devāssa iha mādayadhvam mā hasmahi prajayā mā*

dhanena mā [15] dadhāma dbhiṣate soma rājan. uruvyacā no mahiṣaś śarma yaścha[16]d asmiṇ vāte puruhūtaś purukṣas sa naḥ | prajāyāi haryaśva mṛdaye[17]ndu mā no rīriṣo mā parā dāh | dhātā vidhartā bhuvanasya yas pati[18]s savitā devo bhīmātiśāhaḥ vṛhaspatir indrāgnī āśvino[f.76b1]bhā devāḥ pāntu yajamānaṁ nirrthā yāhavāncam ati hvayār indraṁ [2] jāitrāya jetave asmākam astu varṇa yataś kṛnotu vīryaṁ | arvā[3]ñcam indram avatam havāmahe yo gojīd dhanajid āsvajid yaḥ imaṁ [4] no yajñāṁ vihava juṣasvāsmākam kṛno harivo medinaṁ tvā | trā[5]tūram indram avatāram indraṁ have-have suhavaṁ śūram indraṁ huvema [6] śakraṁ puruhūtam indraṁ svaste no maghavān u pātu indraḥ tisror devī[7]r mahi me śarma yaṁ prajāyāi me tanva yaś ca puṣtaṁ | mām viṣas saṁma[8]naso juṣantāṁ pītryaṁ kṣattrāṁ pṛta jānātv asmāt. yo naś cakrābhi[9]manyunendramittro hi jighāṁsati | taṁ tvam vṛttrahaṇ jahi vas sa [10] smabhyam ā bhara | ye naś śapaṁty upa te bhavaṁtv indrāgnībhyāṁm apa bā[11]dhāma yonim. ādityā rudrā upariśprśo mām ugraṁ cettā[12]ram adhirājam akraṇ. z 4 z

Read: mamāgne varco vihavesv astu vayaṁ tvendhānās tanvaṁ puṣema | mahyaṁ namantāṁ pradiśaś catasras tvayā-dhyakṣeṇa pṛtanā jayema z 1 z agne manyuṁ pratinudan pareṣāṁ tvaṁ no gopāḥ pari pāhi viśvataḥ | apāñico yantu prabudhā durasyavo 'māiṣāṁ cittaṁ bahudhā vi naśyatu z 2 z mama devā vihava santu sarva indravanto maruto viṣṇur agniḥ | mamāntarikṣam urulokam astu mahyaṁ vātaḥ pavatāṁ kāme asmiṇ z 3 z mahyaṁ yajantāṁ mama yāniṣṭākūtis satyā manaso me astu | eno mā ni gāṁ katamac canāhaṁ viśve devā abhi rakṣantu mām iha z 4 z mahyaṁ devā draviṇam ā yajantāṁ mamāśīr astu mama devahūtiḥ | dāivā hotāras sanisan na etad ariṣṭāḥ syāma tanvās suvīrāḥ z 5 z devīḥ śad urvīr uru nas karātha viśve devāsa iha mādayadhvam | mā hasmahi prajāyā mā dhanena mā radhāma dviṣate soma rājan z 6 z uruvyacā no mahiṣaś śarma yacchad asmiṇ have puruhūtaś purukṣuḥ | sa naḥ prajāyāi haryaśva mṛdayendra mā no rīriṣo mā parā dāh z 7 z dhātā vidhartā bhuvanasya yas patis savitā devo 'bhīmātiśāhaḥ | vṛhaspatir indrāgnī āśvinobhā devāḥ pāntu yajamānaṁ nirrthāt z 8 z ihārvāñcam ati hvaya indraṁ jāitrāya jetave | asmākam astu varṇo yataś kṛnotu vīryam z 9 z arvāñcam indram avāñcam havāmahe yo gojīd dhanajid āsvajid yaḥ | imaṁ no

yajñam vihava juṣasvāsmākaṁ kṛmo harivo medinam tvā z 10  
 z trātāram indram avitāram indram have-have suhavam śūram  
 indram | huvema śakraṁ puruhūtam indram svasti no magha-  
 vān u pātv indraḥ z 11 z tisro devīr mahi me śarma yacchan  
 prajāyāi me tanve yac ca puṣtam | māṁ viśas saṁmanaso  
 juṣantām pitryaṁ kṣatraṁ prati jānātv tasmāt z 12 z yo naś  
 śakrābhimanunendrāmitro hi jighāṁsati | taṁ tvaṁ vṛtrahaṁ  
 jahi śavas so 'smabhyam ā bhara z 13 z ye naś śapanty apa te  
 bhavantv indrāgnibhyām apa bādhamā enān | ādityā rudrā  
 upariśprśo mām ugraṁ cettāram adhirājam akran z 14 z 4 z

The ms. corrects to dv(iṣate) in 6 d.

In 2d and 4a we seem to have only graphic errors, and I have given the readings of Ś; again in 7b vāte of our ms. seems impossible and I have read with Ś. TB. 2. 4. 3. 2 has our st. 9 with kevalaḥ for varṇo and without pāda d. In 10a by reading avāñcam I have kept close to the ms. Our st. 11 = Ś. 7. 86. 1. In our 14a Ś and other texts have ye naḥ sapatnā °; our form is perhaps too recent to be a real variant.

## 5

(cf. MS. 2. 13. 15)

[f.76b12] pṛthivī vaśā sā a[13]gnīm garbham ca dadhe so  
 māṁ pāhi tasyāi te vidheyam tasyāi te namas ta[14]syāi te svāhā  
 | antarikṣam vaśā sā vāyūm garbham dadhe dyāur vaśā [15] śā  
 sā sūryam garbham ṛg vaśā sā sāmā garbham viḍ vaśā sā kṣattri-  
 [16]yam garbham | dakṣiṇā vaśā sā yajñīyam garbham vāg vaśā  
 sā pa[17]rameṣṭhinam garbham | vaśā vaśā sā rājanyam garbham  
 samā vaśā sā[18]saṁvatsaram garbham dadhe | so māṁ pāhi  
 tasyāi te vidheyam tasyāi te nama[f.77a1]s tasyāi te svāhā z 5 z  
 anu 1 z

Read: pṛthivī vaśā sāgnīm garbham dadhe | so māṁ pāhi  
 tasyāi te vidheyam tasyāi te namas tasyāi te svāhā z 1 z antari-  
 kṣam vaśā sā vāyūm garbham dadhe | so ° ° ° ° z 2 z  
 dyāur vaśā sā sūryam garbham dadhe | so ° ° ° ° z 3 z ṛg  
 vaśā sā sāmā garbham dadhe | so ° ° ° ° z 4 z viḍ vaśā sā  
 kṣatriyam garbham dadhe | so ° ° ° ° z 5 z dakṣiṇā vaśā sā  
 yajñīyam garbham dadhe | so ° ° ° ° z 6 z vāg vaśā sā  
 parameṣṭhinam garbham dadhe | so ° ° ° ° z 7 z vaśā vaśā  
 sā rājanyam garbham dadhe | so ° ° ° ° z 8 z samā vaśā sā



samvatsaram garbham dadhe | so mām pāhi tasyāi te vidheyam  
tasyāi te namas tasyāi te svāhā z 9 z 5 z anu 1 z

## 6

[f.77a1] *sapta sūryā divam anupravi[2]ṣṭās tān pathevānv  
ayatu dakṣiṇāvān tasmāi sarve ghṛtam ātapantūrjam [3] duhā-  
nānapasphurantā*

This stanza appears TA. 1. 7. 4. In b read tān and etu  
dakṣiṇāvān: in c te 'smāi, in d duhānā anapasphurantaḥ.

*ātapān kṣīradanīyā ca savyādhi niṣṭapañ adhā[4]yat tapattra  
sūrya udayad vrhatir anu |*

For pādas ab a probable reading is ātapān kṣīradanīyā yā ca  
sabhādhi niṣṭapañ; in c we may read tapatu.

*āt pitā pitṛn vidma damvūn i[5]niṣṭastā vayan guhāyan ye  
sūryā svadhām anu carantu te |*

Pāda a lacks a syllable, so I would read āyat pitā; the ms.  
corrects damvūn to dasyūn, but I incline to think that śamyūn  
would be better; I can make nothing out of the pāda. For ed I  
think we may read guhā āyan ye sūryās svadhām anu carantu te.

*dyāus sa[6]tervevarāñ janāsaḥ pañca tye puro divā kṣiyanti  
| tān vrahma de[7]vañ vrhad ā viveśa tān praveda pracaram  
adhriyātā |*

In pāda a only janāsaḥ is clear to me; in b read diva ā  
kṣiyanti. In c read dāivam; in d pracuram adhriyata might  
be possible.

*yo dadāti [8] yo yajate yañ dhīnaś śraddhadhāno dhatte |  
yamo vāivasvatānu rājā [9] sarvān ukṣatu savadhīh |*

In b read yo dīnaś; I think yo is better than yañ. In c read  
°vato anu; at the end of d I would suggest śavadhih.

*sā vidhañ paryāyāno yo dakṣiṇā[10]ṣ pari muṣṇanti dhattam  
| sugaṇa tān pathā sarvān yamo rājāti [11] nayaṣat. |*

For a read mā vidhañ paryāyīno, in b ye 'dakṣ' and dhātum:  
in c read saganān tān, in d neṣat.

*yena pathā vāivasvato yamo rājā yayū | agnir nas te[12]na  
netu prajānan vāiśvanaraṣ pathikṛd viśvagrṣṭih |*

In b read yayāu, in c nayatu, in d vāiśvānaraṣ.

*nahī jyo[13]tin nihata martyeṣu ena devāso atarann arāti |  
tenemaṁ setum ati [14] geṣma sarve vāiśvānaraṁ jyotir amīha  
devāḥ |*

In a read jyotir nihitaṁ martyeṣu, in b yena and arātīn.

*ud vayan tamasas pari jyo[15]tiṣ paśyanta uttaraṁ | devaṁ  
devatrā sūryam aganma jyotir uttamaṁ |*

In a read vayaṁ, in b and in d uttaram. This is Ś. 7. 53. 7.

*āroko[16]bhrājaṣ paṭaraṣ pataṅgas svarṇaro jyotiṣimān  
vibhāsa tasmāi sa[17]rve ghṛtam ātapatorjaṁ duhānānapa-  
sphurantaḥ z 1 z*

Read: ārogobhrājaṣ paṭaraṣ pataṅgas svarṇaro jyotiṣimān  
vibhāsaḥ | te asmāi sarve ghṛtam ātapantūrjaṁ duhānā anapa-  
sphurantaḥ z 10 z 1 z

This stanza appears TA. 1. 7. 1.

## 7

(Ś. 4. 15)

[f.77a17] *sam utpata[f.77b1]ntu pradiśo nabhasvatī sapa-  
trāṇi vātajūtāni yanti | mārṣabhasya nudato na[2]bhasvato  
vāmrāpha prthivīm tarṣayantu | samikṣad viśvag vāto napāṇsy  
apām [3] vegāsah | prthag utpatantu | varṣasya svargā māyantu  
bhūmim prthag jāya[4]ntām oṣadhayo viśvārūpāḥ abhi kranda  
stanayāndayodadhim bhūmim parja[5]nya payasā samagdhi |  
tayā varṣam bahulam eta sṛṣtas āmāreṣi krama[6]guleyatasthān  
| udīrayata marutas samudratas tveṣārkhāna | bhūtapāta[7]yantu  
| pravarsayanti tamiṣā sudānavo pām rasir oṣadhī sacantām | [8]  
ganās topa gāyantu mārutāṣ parjanya ghoṣiṇaṣ prthak. | svargā  
[9] varṣasya varṣatus sṛjantu prthivīm anu | sam avantu sadā-  
navotsāja[10]garā uta | vātā varṣasya varṣatuṣ pravahantu  
prthivīm anu | vāto [11] vidyud abhram varṣam samavaṇ sudhā-  
navah prā pyāyasva pra pītṛsva maṁ bhū[12]mim payasā sṛja  
| apām agnis tanūbhis samvidāno ya odhīnām a[13]dhipo  
babhūva | sa no varṣam vāinutām jātavedaṣ prānam prānam  
prajābhyo a[14]mṛtaṁ divas pari | oṁ prānam prajābhyo  
amṛtaṁ divas pari | āmā[15]m āsām vi dyotatām vātāvāntu diśo  
diśah marudbhiṣ pratyutā [16] meghā varṣantu prthivīm anu |  
prajāpatis salilād ā samudrād ā[17]pīrayaṁn idadhim ardayāti  
| prāpyāyatām viśno śvasya neto | arvā[18]n etena stanayitnu-  
nehy apo niṣiñcan asuraṣ pitā nah svasantu ga[19]rgarāpām ava*

*nīcīr apa srja vantu pr̥snibāhavo māṇḍūkā r̥[f.78a1]nānu |  
 samvatsaram śaśayānā vrāhmaṇā vratacārīṇaḥ | vātaṁ parjanya-  
 [2]jinvatām. | pra māṇḍūkā avādisuḥ upapravada maṇḍūki  
 varṣam ā [3] vada tāndhuri | madhye hradasya plavasva vigṛhya  
 caturaṣ padaḥ mahantaṁ ko[4]śam utajābhi śiñca savidyutaṁ  
 bhavati vātu vātaḥ tanvatām yajñam bahu[5]dhā visr̥ṣtam  
 ānirdinīr oṣadhayo bhavantu z 2 z*

Read: sam utpatantu pradiśo nabhasvatīḥ sam abhrāṇi vāta-  
 jūtāni yantu | maharṣabhasya nadato nabhasvato vāśrā āpaḥ  
 pṛthivīm tarpayantu z 1 z samikṣayad viṣvag vāto nabhaṅsy  
 apām vegāsaḥ pṛthag utpatantu | varṣasya sargā mahayantu  
 bhūmīm pṛthag jāyantām oṣadhayo viśvarūpāḥ z 2 z abhi kranda  
 stanayārdayodadhiṁ bhūmīm parjanya payasā samañdhi |  
 tvayā varṣam bahulam etu sr̥ṣtam āśārāṣi | kramagul etv astam  
 z 3 z udīrayata marutas samudratas tveṣā arkā nabha utpātaya-  
 ntu | pra varṣayantu taviṣās sudānavo 'pām rasina oṣadhīs  
 sacantām z 4 z gaṇās tvopa mārutās parjanya ghoṣiṇaḥ pṛthak |  
 sargā varṣasya varṣatas sr̥jantu pṛthivīm anu z 5 z sam avantu  
 sudānava utsā ajagarā uta | vātā varṣasya varṣatas prāvantu  
 pṛthivīm anu z 6 z vāto vidyud abhraṇi varṣam sam avantu  
 sudānavaḥ | pra pyāyasva pra bibhr̥ṣva sam bhūmīm payasā  
 sr̥ja z 7 z apām agnis tanūbhis samvidāno ya oṣadhinām adhipo  
 babhūva | sa no varṣam vanutām jātavedāḥ prāṇam prajābhyo  
 amṛtaṁ divas pari z 8 z āśām-āśām vi dyotatām vātā vantu  
 diśo-diśaḥ | marudbhis pracyutā meghā varṣantu pṛthivīm anu  
 z 9 z prajāpatis salilād ā samudrād āpa irayann udadhim  
 ardayāti | pra pyāyatām vṛṣṇo 'śvasya reto arvāṇ etena stana-  
 yitnunehy apo niṣiñcann asuraḥ pitā naḥ z 10 z śvasantu gargarā  
 apām ava nīcīr apaḥ sr̥ja | vadantu pr̥snibāhavo māṇḍūkā īrinānu  
 z 11 z samvatsaram śaśayānā vrāhmaṇā vratacārīṇaḥ | vācām  
 parjanyaajinvitām pra māṇḍūkā avādisuḥ z 12 z upapravada  
 maṇḍūki varṣam ā vada tāduri | madhye hradasya plavasva  
 vigṛhya caturaṣ padaḥ z 13 z mahāntām kośam udajābhi śiñca  
 savidyutaṁ bhavati vātu vātaḥ | tanvatām yajñam bahudhā  
 visr̥ṣtam ānandinīr oṣadhayo bhavantu z 14 z 2 z

In 2a I have tried to keep close to the ms.; but the reading given by the ms. may be only a graphic variant of the Ś form. In 3d we might well read with Ś kṛśagur. The form given for 4b is Whitney's suggestion. The evidence of our ms., though slight, supports the reading of 10e with st. 10.



## 8

(Ś. 4. 6)

[f.78a5] *yāvatī dhyā*[6]*vāpṛthivī vavirimṇā yāvad vā sapta sindhavo vicaṣṭhuḥ vācam viśasya* [7] *dūṣaṇīm tām ito nir avāriṣaṁ | suparṇas tvā garutmān viśa prathamam ā*[8]*dayat. | nāropayo nāmādayotāsmābhavan pituḥ yām cāstrta*[9]*t pañcā-ṅgulir vakrā cid ati dhanvinaḥ | apaskambhasya bāhvo*[10]*n nivocam aha viṣaṁ z śalyād viṣaṁ nirvocam āñjanāt parṇadher uta |* [11] *apāṣṭhās chrgalāt karmalān nirvocam ahaṁ viṣaṁ | ramas tveko śalyo* [12] *uto te rasaṁ viṣaṁ z utārasusya vṛkṣasya dhanuḥ te ramārasaṁ. ye pī*[13]*yūṣaṁ ya duṣyaṁ yāmyaṁ neva- vāsrjan | sarve te vadhrayas santu vadhrir vi*[14]*ṣagiriḥ kṛtā | vadhrayas te khanitāro vadhri tvam asy oṣadhe | vadhrisva pa*[15]*rvato giri yato jātam idaṁ viṣaṁ. vād idaṁ vārayātāi varuṇātā*[16]*bhṛtaṁ | tatrāmṛtasyāsiktaṁ taś cakārārasaṁ viṣaṁ. z 3 z*

Read: *yāvatī dyāvāpṛthivī varimṇā yāvad vā sapta sindhavo vicaṣṭhuḥ | vācam viśasya dūṣaṇīm tām ito niravādiṣaṁ z 1 z suparṇas tvā garutmān viśa prathamam ādayat | nāropayo nāmādaya utāsmā ābhavan pituḥ z 2 z yām cāstrtat pañcāṅgu- lir vakrā cid adhi dhanvinaḥ | apaskambhasya bāhvor nirvocam ahaṁ viṣaṁ z 3 z śalyād viṣaṁ nirvocam āñjanāt parṇadher uta | apāṣṭhāc chrṅgāt kulmalān nirvocam ahaṁ viṣaṁ z 4 z arasas ta iṣo śalyo 'tho te 'rasaṁ viṣaṁ | utārasasya vṛkṣasya dhanuḥ te 'rasārasaṁ z 5 z ye 'pīpiṣaṁ ye 'duṣyaṁ ya āsyaṁ ye 'vāsrjan | sarve te vadhrayas santu vadhrir viṣagiriḥ kṛtaḥ z 6 z vadhrayas te khanitāro vadhris tvam asy oṣadhe | vadhris sa parvato girir yato jātam idaṁ viṣaṁ z 7 z vār idaṁ vārayātāi varuṇād ābhṛtaṁ | tatrāmṛtasyāsiktaṁ tac cakārārasaṁ viṣaṁ z 8 z 3 z*

The margin suggests serve te in 6c.

In 2d abhavaṣ, in accord with Ś, would be smoother. In 3a I suspect we have only a corruption of the reading of Ś yas ta āsyat; but possibly a form of str is the verb. Our st. 8 is Ś 4. 7. 1; the form suggested for our pāda b is not satisfactory. and something like varanāvatyā ābhṛtaṁ would bring it in accord with Ś.

## 9

[f.78a16] *khā*[17]*direṇa śalalenātho kaṅkatadantyā | atho viśasya yad viśam tena pā*[18]*mīr anīnaśam.*

In pāda b we may read *kaṅkatadantyā*; in d read *pāpīr*.

*kityās śataparvanās sahasrākṣeṇa śarmanā |* [f.78b1] *tīkṣṇā-bhir abhribhir vaya nir adāmās sadānvā*

In a read *śityās śataparvanās*; in cd *vayam nir ajāmas sadānvāḥ*; the verb is very uncertain.

*māsahūsatyam ida*[2]*ṣ kṇvā paro nudaḥ māyādhanāgutā yās ciha grṇṣ paraḥ*

For pāda b we may read *itaṣ kaṇvām paro nudaḥ*, but for a I see nothing sure; perhaps *sadānvām* should be the first word having dropped out after *sadānvā* of st. 2d, and then *asatyām* might be the last word of the pāda with some form of the root *sah* before it. In cd we might read *māyādharā āgatā yā yās ceha jurnṣ paraḥ*; but this is very uncertain.

*nacā* [3] *itthā nacā ihā vamāsato akṣe va śrṅgavaś chirah | sadānvā vrā*[4]*hmaṇas pate tīkṣṇaśrṅgodrṣann ihi |*

The second hemistich is clear here *sadānvā vrahmaṇas pate tīkṣṇaśrṅgodrṣann ihi*; cf RV. 10. 155. 2cd. Pāda b we may read *akṣe vaś śrṅgavac chirah*, which appears also Ppp. 6. 8. 4d. RV. 10. 155. 2a is *catto itaś cattāmutaḥ*, which suggests for pāda a here *nīcā itthā nīcā iha vamāmuto*.

*vi ten manthās caṣire vi tade*[5]*te agado hi ni dadāu te abhy agāuṣ kaṇve parehy avaram vrṇe |*

I can offer nothing here except the division of words.

*yās te*[6]*nke tiṣṭhanti ā valike yā prayam khe prayam kha-yanty uta yāni ghorā |* [7] *yā garbhāt pramṛśanti sarvāṣ pāpīr anīnaśam |*

For pāda a *yās te* 'nke *tiṣṭhanti yā valike* might stand; in b it seems that *prayam khe* is due to dittography and should be dropped, and it might be possible to read *yāḥ prayas kṣiyanty uta yā nu ghorāḥ*. In c read *garbhān pramṛśanti*.

*yās celam vasatā u*[8]*ta yā natta duṣam nīlam piṣaṅgam uta lohitaṁ yā | yā garbhān* [9] *pramṛśanti sarvāḥ pāpīr anīnaśam*

In pāda a the first word should perhaps be yās and the last word probably dūṣaṃ, but further I cannot see: with piśaṅgam and yāḥ b can stand being practically the equivalent of Ś. 14. 2. 48b. Read garbhān in c.

yākidantīr viṣadantī[10]r viṣadantī prāṇam asyāpi niṣyata |  
durnāmnīs sarvās saṅga[11]tya māmuṣyotsikta kiṃ cana z 4 z

Read: †yākidantīr viṣadantīḥ prāṇam asyāpi niṣyata | durnā-  
mnīs sarvās saṅgatya māmuṣyotsikta kiṃ cana z 8 z 4 z

There is a proper name ākidantī which may be in pāda a, but I have thought also of āṅkadantīr. Ś. 5. 8. 4e is prāṇam asyāpi nahyata.

## 10

[f.78b11] yamyā muśalāhatā [12] dviṣataprṣṭā viṣā suta tapur  
agnis tapor dyāus tapanvaṃ sure bhava vi[13]ṣaṃ tveto akma  
rohyanto avruvan. |

This seems little more than a series of words, but some corrections at least are evident or possible. Read yamyā muśalā-  
hatā and probably dviṣataprṣṭhā; perhaps sūtā followed by a colon. Next a triṣṭubh pāda can be made out tapur agnis tapur  
dyāus tapanvāṃ. The rest could be counted as two anuṣṭubh  
pādas, reading †akma rohayanto.

dviṣaṃ kumbhe va srava viṣaṃ tāmā[14]no sure viṣaṃ tvaṃ  
hastyāhata viṣaṃ pratihitā bhava |

Read: viṣaṃ kumbhe 'va srava viṣaṃ †tāmāno sure | viṣaṃ  
tvaṃ hastāhata viṣaṃ pratihita bhava z 2 z

This seems rather unsatisfactory: if sure is vocative then we  
would expect vocatives feminine in cd. In st. 6b below we have  
viṣaṃ te pāvane sure (sic correxi), which possibly is the form  
intended here.

sinhas te stu ta[15]ndūlo vyāghraṣ pary odanaṃ prajā kūna-  
sya nakrahur vṛkasya hr̥dī saṃ[16]sravaḥ |

In a read 'stu taṇḍulo; in c kūrasya would fit the tone of  
pādas ab but I can suggest nothing for nakrahur; pāda d seems  
possible as it stands.

yamvyā pātrā sutāśaṣpassa kvā viṣas pari | varāha [17] manya-  
rujaṃ nuttāna pāda sandayah |

I can make no suggestion here.

*udadanī pracyavanī a[18]pām subhagā viśas pari | utākhāta  
manyurujañ nyuta paścāt ta[19]puras krdhi |*

I can make no suggestion here.

*viśaṁ te pavane sure rudhi[f.79a1]rañ sthāle astu te |  
mathnantv anyo anyasmād iṣudhiyañ tad dhanas tvat.*

In a pāvane seems good; in c read mathnantv; in d iṣudhyan would seem possible and dhanus.

*iṣupāvāno [2] rudhirās caranti pātāro martyās tava ye sumere  
| hatāso anye yodhayantv anyā[3]s tvam adīśchirañ samahimā-  
nañ surāyā |*

Pāda a seems possible as it stands, taking iṣupāvāno as meaning 'protecting from (?) arrows'; in b perhaps we may read ye 'sum erire. A good pāda c is obtained if we read yodhayantv anye; in d I can only conjecture 'strañ dhikṣeran for the first two words, the rest being possibly good with surayā.

*tvāñ vīrudho visravo balena uta pā[4]taya sādaya yodhanā-  
yāi | bhinnarin nirbhinnaśirṣṇā sam ṛśchatām ātmacelo [5] visra-  
van te surāpā |*

In pāda a read tvāñ, in ab balenot pātaya sādahaya and perhaps yodhanāya although yodhānāyāi might possibly stand. For c read bhinnārīr nirbhinnaśirṣṇā sam ṛśchatām; in d visra- van te surayā seems possible, but I suspect ātmacelo for which however I can suggest nothing.

*viśosutāñ pivati ca rṛṣāṇo mastrā saṁsrṣṭāñ rudhi[6]rena  
miśrāñś chinnahastaś carati grāme antar vīrahatyāni bahudhā  
pañā[7]yañ |*

For pāda a I see nothing more than the transliteration shows; in b with saśrāñ and miśrāñ we would have a good pāda: with pañāyan at the end the last two pādas seem possible.

*asumatīm iṣumatīs unnayāma sitād adhi | sādhayābhi sāda-[8]  
yā harivīṇāñ pari ropayā | anyo anyasya mośchiṣam. z 5 z [9]  
z anu 2 z*

Read: asumatīm iṣumatīm unnayāma sitād adhi | sādhayābhi sādhayā harivīṇāñ pari ropayā | anyo anyasya mocchiṣan z 10 z 5 z anu 2 z

In pāda d possibly we may read arivenāñ (= enemy's arrow?). In pāda e mocchiṣan is by no means certain.



The intent of this escapes me in spite of some fairly clear hints in st. 2, 6, and 8: and all the suggestions are therefore simply gropings in the dark.

## 11

[f.79a9] *anu te manyatām agnir varuṇa te anumanyatām | tatas te pu[10]tro jāyatām | sa valghī goṣu yudhyatām idam vāyon ajāniha yadim indra [11] vrhaspate | āñcanam putravedanam | kr̥ṇvas pumsamalan vayam | yenetat pari[12]ṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvēnasah pari pātām a[13]hardivi ātharvāno āngiraso viśve devā ṛtāvṛdhah śṛṇvantv a[14]bhya me havam asyāi putrāya vetave | indrānī varuṇānī sinivālī [15] utāditiḥ marutarugrā patnīnām putram abhy anudeṣṭu te | putram te mittrā[16]ruṇā | putram devī sarasvatī | putram te aśvināu devā | ādhattām puṣka[17]rassṛja | yeṣām ca nāma jagrabha teṣām ca nopa saṁsmara | devās te [18] sarve saṅgatyā putram cāivātrikaṁ dadhe | ātmanenam nir mamīśva sa tvat pari [19] jāyatām | tvam bījam urvareva tvam bibharṣi yonyām | pṛthivīm saha ya[f.79b1]jñair nakṣatrāis saha sūryah vātaṣ patattribhis saha putram abhy arideṣṭu te z z [2] z 1 z*

Read: *anu te manyatām agnir varuṇas te anu manyatām | tatas te putro jāyatām sa valgi goṣu yudhyatām z 1 z idam vāyor ajānihedam indrād vrhaspateḥ | āñjanam putravedanam kr̥ṇvas pumsamalan vayam z 2 z yenaitat pariṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvāinasah pari pātām ahardivi z 3 z atharvāno āngiraso viśve devā ṛtāvṛdhah | śṛṇvantv abhi me havam asyāi putrāya vettave z 4 z indrānī varuṇānī sinivāly utāditiḥ | †marutarugrā patnīnām† putram abhy anudeṣṭu te z 5 z putram te mitrāvaruṇā putram devī sarasvatī | putram te aśvināu devā ādhattām puṣkarasrajā z 6 z yeṣām ca nāma jagrabha teṣām ca nopa sasmāra | devās te sarve saṅgatyā putram jāivātrikaṁ dadhre z 7 z ātmanīnam nir mimīśva sa tvat pari jāyatām | tvam bījam urvareva tvam bibharṣi yonyām z 8 z pṛthivī saha yajñair nakṣatrāis saha sūryah | vātaṣ patattribhis saha putram abhy anudeṣṭu te z 9 z 1 z*

The ms. seems to correct valghī in 1d to valmī.

If valgi is an allowable form its meaning would seem possible here. In 2d I think pumsavanam would be a more attractive reading. In 5c we want something like marutām ugrānām patnī



but I do not venture to restore it in the text. With our st. 6 cf. Ś. 5. 25. 3. In 7b either *nāpa* or *nūpa* might be considered as an alternative to *nopa*. The form *deṣtu* does not seem to be quoted, but is not open to objection, I think.

## 12

[f.79b2] *vr̥ṣā jajñe madhavāno yaṁ madhumatībhyah s̥āu te yonim ā[3]śayām bad dakṣaṣ puruṣo bhuvan | yonim gaccha madhavāno yonyām puruṣo bhava [4] tataḥ punan nir āyāmi śirṣnās śronibhin nonudat. bānavān i[5]ṣudher iva kṛṇvan putror yathāpriyam | śroniyo manv antarā daśamāsyā[6]yasi | sa pratyāṁ praty ā vantā ete saṁvatsare punaḥ yathā jīvāsi [7] bhadrayābhibhantā mahā bhava | saṁ te yonim aceklipam supra-ja[8]stvāya bhadrayā | tatrā siñcasva vr̥ṣṇyam daśamāsyam abhi vratam. | [9] garbhas te yonim ā śāyi garbho jarāyuv ā śayām | kumārā ulba[10]m ā śayām tvaṣṭāklīpto yathāparuh yathā rājan madhuvānas taṁ [11] bījam vi rohasi | evā tvam asyā nir bindhi kumāraṁ yonyā[12]dhi | garbhādhāna madhavāno garbham devo vr̥haspatih garbham ta [13] indraś cāgniś ca garbham dhātā dadhātu te z 2 z*

Read: *vr̥ṣā jajñe madhavāno 'yaṁ madhumatībhyah | as̥āu te yonim ā śayām bad dakṣaṣ puruṣo bhuvan z 1 z yonim gaccha madhavāna yonyām puruṣo bhava | tataḥ punar nir āyāsi cīrṣṇā śronibhin nonudat z 2 z bānavān iṣudher iva kṛṇvan putraṁ yathāpriyam | śronyor manv antarā daśamāsyā āyasi z 3 z sa pratyāṁ praty ā tvartā ete saṁvatsare punaḥ | yathā jīvāsi bhadrayābhi bhartā mahān bhavaḥ z 4 z saṁ te yonim aceklipam suprajastvāya bhadrayā | tatra siñcasva vr̥ṣṇyam daśamāsyam abhi vratam z 5 z garbhas te yonim ā śāyi garbho jarāyuv ā śayām | kumāra ulbam ā śayām tvaṣṭāklīpto yathāparuh z 6 z yathā rājan madhavāna taṁ bījam vi rohayasi | eva tvam asyā nir bindhi kumāraṁ yonyā adhi z 7 z garbhādhāna madhavāno garbham devo vr̥haspatih | garbham ta indraś cāgniś ca garbham dhātā dadhātu te z 8 z 2 z*

With our 1c and 6ab cf Ś. 5. 25. 9b; with our st. 8 cf. Ś. 5. 25. 4. Perhaps *madhuvāna* (cf. ms. in 7a) is the correct form of this word: I find neither. The forms suggested for 2d, 3b, and 4d are rather uncertain. In 4a probably the verb is *prati + ā + vrt*, and perhaps *varthā* might stand.

## 13

[f.79b13] śiva[14]ś śivābhir vayas tvaṁ saṁ gacchasva tanvā  
 jātavedaḥ | ratnaṁ dadhā[15]nas sumanāṣ purastād grhebhyaḥ  
 tvā varcase nir vapāmi pr[16]thivyaṁ ghama stabhito antarikṣe  
 divi śrataḥ dyāur enāṁ sa[17]rvataḥ pātu yas tvā pacany odanaḥ  
 ye samudram āyirayaṁ ye [18] ca sindhuṁ ye antarikṣaṁ  
 prthivīm uta dyām. ye vātena sa[f.80a1]rathaṁ yānti devās tān  
 āpnoty odanā pākātra ṛcā kumbhī dīṇyatā sāmnā [2] pacyato-  
 danā aṅsaṁ somasyāikaṁ manye vāiśvadevam idaṁ haviḥ ulū-  
 khale [3] musale yaś ca śūrpe bhūmyām ukhāyām yadi vāsi  
 sañja | yā vipuruṣo [4] yā vinirnejanāni sarvaṁ tat te vra-  
 hmanā sūdayāmi ūrdhva prehi māpa [5] vyaktā vyarujo anta-  
 raṁ | rakṣāṁsi sarvā tīrtvā yathā roha divaṁ tvaṁ | turo no [6]  
 turo bhava saṁ dhībhir vīyatām ayam saṁ prthivyaṁ sam agninā  
 saṁ sūryasya rāsmi[7]ṣu | saṁ devānām apasva | ā ca dviṣaḥ  
 sukṛtasya loke | tṛtīye nāke [8] adhi rocane divaḥ satyor apadaṁ  
 yopayanto anyetva prcchāmi kṛtya mṛtyuṁ [9] padayopanena  
 z 3 z

Read: śivaś śivābhir vayas tvaṁ saṁ gacchasva tanvā jāta-  
 vedaḥ | ratnaṁ dadhānas sumanāṣ purastād grhebhyaḥ tvā  
 varcase nir vapāmi z 1 z prthivyaṁ gharmaḥ stabhito antarikṣe  
 divi śrataḥ | dyāur enaṁ sarvataḥ pātu yas tvā pacaty odana z  
 2 z ye samudram āyirayaṁ ye ca sindhuṁ ye antarikṣaṁ prthivīm  
 uta dyām | ye vātena sarathaṁ yānti devās tān āpnoty odanaḥ  
 pākāpātre z 3 z ṛcā kumbhī ni dīyatām sāmnā pacyata odanaḥ |  
 aṅsaṁ somasyāikaṁ manye vāiśvadevam idaṁ haviḥ z 4 z ulū-  
 khale musale yaś ca śūrpe bhūmyām ukhāyām yadi vāsi sañjaḥ  
 | yā vipuruṣo yā vinirnejanāni sarvaṁ tat te vrahmanā sūdayāmi  
 z 5 z ūrdhvaḥ prehi māpa tvyaktā vyarujo antaram | rakṣāṁsi  
 sarvā tīrtvā yathā rohā divaṁ tvaṁ z 6 z turo no 'turo bhava  
 saṁ dhībhir vīyatām ayam | saṁ prthivyaṁ sam agninā saṁ  
 sūryasya rāsmibhiḥ z 7 z tsaṁ devānām apasva | ā ca dviṣaḥ  
 sukṛtasya loke tṛtīye nāke adhi rocane divaḥ z 8 z mṛtyoḥ padaṁ  
 yopayanto anv eta tprcchāmi kṛtya mṛtyuṁ padayopanena z 9  
 z 3 z

In f.79b l. 14 the ms. corrects to gacchadhva.

Pāda a of st. 1 seems to be defective, and the trouble is probably in vayas; vahas comes to mind but hardly improves the pāda. At the end of 3d pākātrā might be a simpler emenda-

tion. With 6a we may compare Ś. 6. 87. 2a ihāivāidhi māpa cyoṣṭhāḥ; for vyaktā perhaps we should read some form of vyac. That there are two stanzas after st. 7 I feel fairly confident, but can get no further with them than is indicated above.

With st. 1b cf. Ś. 18. 2. 10d; RV. 10. 16. 5d. With st. 4a cf. Ś. 9. 5. 5a. Our 5a appears VSK. 2. 5. 2a and elsewhere with yac ca: our 8c appears RV. 9. 86. 27d and elsewhere with prṣṭhe. What is given here as st. 9 looks as if it might be a corrupted version of a stanza composed of Ś. 12. 2. 30ab and 29cd.

## 14

[f.80a9] *bhūtvā mukham asi satyasya raśmir uccāi* [10] *śloko divaṁ gaccha uśchriyetām haviṣkrto* | *sādhū devān saparyata* [11] *m ajāiṣas apa luspātu* |

Reading bhūtyā we have a good pāda of eleven syllables; in b I would read uccāiśśloko, in c haviṣkrtau; in d saparyatām is probable; the last pāda, in which lumpatu is the only possibility which suggests itself, perhaps does not belong here.

*āpo devir yajñakṛtaḥ śukra devin havi*[12]*ṣkrtaḥ ekapātro-*  
*dano agniṣṭomena sammyatā* |

Read: āpo devir yajñakṛtaḥ śukrā devir haviṣkrtaḥ | ekapātra odana agniṣṭomena samyataḥ z 2 z

Pāda c would be improved by reading ya eka°.

*gāyatrī havyavā*[13]*ḍ asi devatāgnis sam idhyase* | *sahasra-*  
*dhāraṁ sukṛtasya loke ghr*[14]*tapṛṣṭham amattyuh*

This is all correct except the last word for which mamadyuh would seem possible.

*tapaś ca satyaṁ cāudanaṁ prāśnītām parameṣṭhināu tā*-[15]  
*bhyaṁ vāiśvarābhṛtaṁ tenādhipatir ucyase* |

Read vāiśvānarā<sup>b</sup> in c; with this the stanza seems correct.

*udagāyo śivāyoh* | [16] *prāṇena samyata* | *apa vṛprāṇimaj-*  
*jahy*

Out of this I get nothing: it seems to represent st. 5, for the rest of the material divides readily into three stanzas.

*apa kṣīya duritam a*[17]*haṁ* | *apa raksāṁsi tejasā* | *devebhya-*  
*havyam arcataṁ vyacasvān supra*[f.80b1]*thā sa hi* |

In a kṣīye seems possible; in d read suprathās.

*uścāis suparṇo divam ut patāsundriyaṁ deveṣv ākr̥ṇvann  
ṛṣi[2]bhyah pari dehi mām śukraṁ śukreṇa bhakṣayām pibantu  
sukrto madhu |*

In a read uccāis, in ab patāsindriyaṁ, in d bhakṣyaṁ pibantu.

*dva[3]yā devā tapano yajñam ākur yān odano dviṣade yānś  
ca prṣṭhah ā[4]dityāngirasas svargam imaṁ prāśnantu ṛtubhir  
niśadya z 4 z*

Read: dvayā devās tapanam yajñam ākur yān odano †dvi-  
ṣade yānś ca prṣṭhah | ādityā aṅgirasas svargam imaṁ prāśnantu  
ṛtubhir niśadya z 8 z 4 z

For dviṣade in b viṣate would seem rather good, and prṣṭhyam  
might be better than prṣṭhah. In a tarpanam might be better.

## 15

*[f.80b5] pīyūṣasya kṣīrasya sarpiṣo anyasyāgram sambharā-  
metat. etabhā\*am[6]s akutādo anyo vāiśvadevaṁ havir ubha-  
yaṁ samcaranti |*

For pāda b read annasyāgram sambharāmy etat. The first  
word of c is probably yathābhāgam, and anye should be read for  
anyo; the last pāda can stand, although Kāuś. 73. 14 has ubhaye.  
It is possible that what stands here as pāda c is a corrupt  
abbreviation of Kāuś. 73. 14ab.

*te samyañca [7] iha mādayantām iṣam ūrja yajamānāya  
matsva me sma bhavo mā [8] śarvo vadhīd grāmā vatsān kroma-  
śrayo vadamna |*

With ūrjam pāda b might stand, being a variant of Ś. 18. 4.  
4d; but Kāuś. 73. 15 has a as here, and in b yajamānā yam  
icchata, which probably should be read here. In c read mo sma;  
d should probably begin grāmyān vatsān, but I can get nothing  
out of the rest of it.

*ye jātā ye ca garbhe[9]ṣv antar ariṣṭāgnes tanum ārabhantām  
imā gāvo vijāvatīḥ prajāvatī [10] strīṣva sammano bhavantu |*

The meter would be much improved in a by ye ca jātā; in b  
read ariṣṭā agnes tanvam. In c read prajāvatīḥ, and for d strīṣu  
sammanaso bhavantu. The two hemistichs do not hang together  
very well.



*ā sabhāumān api pr̥schanti devā sām̐vatsa[11]rāyusā sedasā  
saṁsr̥jāmi vra viyantām striyo gāvo viṣṇur yo [12] ryonim anu  
kalpayāti |*

Read: ā sabhāumān api pr̥schanti devās sām̐vatsarāyusā  
medasā saṁsr̥jāmi | pra viyantām striyo gāvo viṣṇur yo yonim  
anu kalpayāti z 4 z

*pratigrhñātir ṛṣabhasya reta ukṣā[13]naḍvānś carati vādyā-  
tām anu | preram agram na hinasti kiñ cana ya[14]thākāmam  
kṛṇuta soṁyam madhu |*

In a we may probably read pratigrhñāti ṛṣabhasya, in b  
vāsītām. In c perhaps preram might stand, but preran would  
seem better.

*sādhur yajñas ahutādo naya[15]nta rāyas poṣā yajamānam  
sajantām | nī te prathām pr̥thivī ya[16]ntu sindhavo yad oṣa-  
dhayo nihatām predatām irān.*

In a we may perhaps read sādthur yajnas sa hutādo nayatu;  
in b read sacantām (= Ś. 2. 34. 1d). In c read pr̥thivīm, in d  
nihatām predatām irām.

*parjanyaśya [17] maruto dadhiyaṁsān vāta bhadram sasyam  
pacyatām modatām jagat. | [18] saptarṣayas sapta svarāṁsy  
eṣām sapta kṣayo śvīnoḥ |*

For dadhiyaṁsān vāta I can suggest nothing plausible; nor for  
kṣayo, after which read 'śvīnoḥ.

*pañca vājā prā[f.81a1]ṇo vyāno manākutir vāg devī devebhyo  
havyam vahatu prajānān.*

Read vājāḥ and mana ākūtir, with colon after devī; this can  
be read as two eight-syllable pādas. Read prajānan.

*ye ca dr̥[2]ṣṭā ye cādr̥ṣṭāḥ krimayaḥ kīkr̥ṣās ca ye | teṣām  
śirāṁsy asinā śchi[3]naḍmi yathā sām̐vatsanāyusā medasā  
saṁsr̥jāmi z 5 z [4] z anu 3 z*

Read: ye ca dr̥ṣṭā ye cādr̥ṣṭāḥ krimayaḥ kīkr̥ṣās ca ye | teṣām  
śirāṁsy asinā chinadmi yathā sām̐vatsarāyusā medasā saṁsr̥jāmi  
z 9 z 5 z anu 3 z

## 16

*[f.81a4] dyāuś cemaṁ yajñam pr̥thivī ca sandahātām mā-[5]  
tarīsvā pavamānaḥ purastāt. tvaṣṭā vāyus saha somena vāta  
i[6]mam sam̐ duhur ānapasphurantaḥ*

In a read sanduhātām; in d read ana°: for pāda a see TB.  
3. 7. 4. 15.

*gharman tvapānv amṛtasya dhārayā devebhyo [7] havyam  
paride savitre | śukram devās śrutam ajañtu havyam āsam  
juhvā[8] nām amṛtasya yonāu |*

In a read tapāmy, in b paridām, in c śrtam adantu, in d  
juhvānam. These corrections bring the stanza in accord with  
Vāit. 14. 1.

*ud vāsayāgne śrutam akarma havyam ā roha [9] prṣṭham  
amṛtasya dhāma | vanaspatayā upa barhi strñita vadhvā sa-[10]  
matū ghṛtavat karātha |*

Read: ud vāsayāgneś śrtam akarma havyam ā roha prṣṭham  
amṛtasya dhāma | vānaspatyā upa barhis strñita madhvā sama-  
ñktha ghṛtavat karātha z 3 z

For pādas ab cf. Kāuś. 2. 37; for d cf. Kāuś. 2. 36.

*yopsi yakṣmaś śamayāmi tañ vorja gavyūti[11]yam śam  
anajmi yetām tañ nañ krī kṣīram avitham naṣ kṛṇomy añśam  
tayanto [12] piyūtham etaḥ*

If yopsi may mean 'hurtful' it may stand; at the end of  
pāda a read tañ va; for b ūrjam gavyūtiñ sam anajmy etām.  
Just above tañ, at the beginning of c, the ms. interlines a cor-  
rection ktā, but I can make nothing of the first part of the pāda;  
read aviśam for avitham. For d it seems possible to read añśam  
dayante piyūṣam etat.

*idānām pitā uta pitnyāyānām payo dhayanṭv a[13]hunīyamā-  
nāḥ | rtubhis sasyam uta kliptam astu yo gopā rakṣatu vā[14]yur  
ena |*

In a pītā seems a probable reading, and pitryānām; in b read  
dhayanṭv ahrñīyamānāḥ; in c klptam; at the end of d enam  
may be possible.

*pibata ghṛtam yata dhāvayed guhā yatañ nihatañ mānuṣeṣu  
[15] viśve devā vāśvadevasyāgnāu yathābhāgo haviṣo māda-  
yadhvam |*

In a read pibata, and perhaps yato or yatra; with nihitam  
pāda b would seem good: in d read yathābhāgañ.

*yo [16] devānām asi śreṣṭho rudras tvamticaro vṛṣā | ariṣṭa-  
smākam vīrā me [17] tad astu hṛtañ tava |*

In b read tanticaro; in c ariṣṭā asmākaṁ; in d read hutaiṁ for hṛtaiṁ, and unless medad can stand as the first word of d I can see nothing. Pāda a appears MŚ. 1. 3. 4. 3, and pāda b TB. 3. 3. 2. 5.

*pūrṇam ahaṁ kariṣānaṁ | śatavantaṁ sahasraṇaṁ vi-[f.81b1]  
śvebhīr agne devāir imāṁ goṣṭhamāṁ durha z 1 z*

Read: pūrṇam mahaṁ kariṣānaṁ śatavantaṁ sahasraṇaṁ |  
viśvebhīr agne devāir imāṁ goṣṭomaṁ dṛiḥa z 8 z 1 z

This stanza as emended is not satisfactory; I have tried to bring it into the general sphere of the first six stanzas, but that may be a mistaken effort.

# 17

(Ś. 6. 111 with additions)

[f.81b1] *devāinasād unmadi[2]taṁ kṣettriyās chapathār uta  
muñcantu tasmā tvā devā unmattaṁ rakṣa[3]sas pavi z*

For b read kṣettriyāc chapathād uta; in c tasmāt, in d pari.  
Our a and d are Ś. 3ab.

*munim bhavantaṁ saryāṇi vāvṛto rakṣāṁsy aknu ulā ka-[4]  
nikratī | atas taṁ no adhi pāhi vājinn indreṇa medī vrhate [5]  
raṇāya |*

The first two words of a are probably sound; for the next word paryāṇe might be possible, followed by some form of vṛt. In b only the first and last words seem good: I can get no idea of the intent of the first two pādas.

*yathāgne devā ṛbhavo maṇiṣiṇom unmattam asṛjany are-[6]  
nasah eva te śaktre abhayaṁ kṛnotu muñcasvāinaso vi nayāmi  
rakṣah [7]*

In ab we may probably read maṇiṣiṇo 'mum unmattam asṛjann āra enasah. In c read śakro, in d nayāsi.

*yathā gāvās ca bhūmyāṁ puruṣāśvīnya okasaḥ yavonmattasya  
te mu[8]ne śa grhṇātu prthivīm anu |*

Read gāvās in a; for b the only suggestion I have is puruṣāś cinvanty. In c read evon°, in d perhaps saṁ or sa.

*munim dādihāra prthivī munim dyāu[9]r abhi rakṣati munni-  
yam hi viśvā bhūtāni munim indro adīdharat. | [10] parā rakṣa  
svāmi te |*

Read: munim dādhāra prthivī munim dyāur abhi rakṣati |  
munim hi viśvā bhūtāni munim indro adidharat | parā rakṣas  
suvāmi te z 5 z

With the last pāda cf. Ś. 4. 13. 5d, which has yakṣmaṇ.

imaṁ me agne puruṣaṁ samugdhi yā vibho grā[11]hyā lālāpīti  
| utodite kṛṇavarbhāgadheya munim mudito [12] agado yathā-  
sat. |

Read: imaṁ me agne puruṣaṁ mumugdhi yo vibaddho grāhyā  
lālāpīti | atho 'dhi te kṛṇavad bhāgadheyam anumudito agado  
yathāsat z 6 z

agniṣ te na śasayatu yat te unmana uddhṛtaṁ ju[13]homi  
vidvāṁs te havir yathānāmmudito bhava |

Read: agniṣ te ni śamayatu yat te tan mana uddhṛtaṁ |  
juhomi vidvāṁs te havir yathānūmmudito bhavaḥ z 7 z

punas tvā tur apsaraṣ pu[14]nar vātaṣ punar diśaḥ punar  
yamaṣ punar yamasya dūtās te tvā muñca[15]ntv aṇhasaḥ |  
jīvātave na martave atho ariṣṭatātaye |

Read: punas tvā dur apsaraṣaṣ punar vātaṣ punar diśaḥ |  
punar yamaṣ punar yamasya dūtās te tvā muñcantv aṇhasaḥ |  
jīvātave na martave atho ariṣṭatātaye z 8 z 2 z

## 18

(Ś. 4. 13)

[f.81b15] uta de[16]vā avahitaṁ devā uddharatā punaḥ tato  
manuṣyaṁ taṁ devā dāivaṣ kṛ[17]nuta jīvase | ā tvāgamaṁ  
śantātībhi atho ariṣṭatātībhiḥ [18] dakṣaṁ te bhādrā āriṣaṁ  
parā muvāsy ānaya tu. dvāv imāu vātāu vā[f.82a1]ta ā sindhor  
ā parāvataḥ dakṣaṁ te anya ā vatu parāṇyo vāta yad rapaḥ | [2]  
ā vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ tvaṁ hi viśvabhe-  
ṣajo [3] devānāṁ dūta iyase | trāyantām imaṁ devāṣ trayantām  
maruto gaṇāḥ [4] trāyantām viśvā bhūtāni yathāyam agado  
sati | ghr̥tena dyāvā[5]pr̥thivī ghr̥tenāpas samukṣatā | ghr̥tena  
muścasvāmāso yad ā tva [6] kṛtaṁ dhr̥taḥ ayaṁ me hasto bha-  
gavattaraḥ ayaṁ me viśvabheṣajo yaṁ śi[7]vābhimarśanaḥ  
hastābhyāṁ daśaśākhābhyāṁ jīhvā vātaṣ purogavi | hanāma-[8]  
yatnubhyāṁ samvubhyāṁ tvā abhimarśāmāsi | āpa id vā u  
bheṣajis tās te [9] kṛṇvantu bheṣajam.z 3 z



Read: uta devā avahitaṁ devā ud dharathā punaḥ | uto manu-  
syaṁ taṁ devā dāivāḥ kṛnuta jivase z 1 z ā tvāgamaṁ śaṁtā-  
tibhir atho ariṣṭatātibhiḥ | dakṣaṁ te bhadram ābharsaṁ parā  
suvāmy anayaṁ te z 2 z dvāv imāu vātāu vāta ā sindhor ā parā-  
vataḥ | dakṣaṁ te anya ā vātu parāṇyo vātu yad rapaḥ z 3 z ā  
vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ | tvaṁ hi viśvabhe-  
sajo devānāṁ dūta iyase z 4 z trāyantām imaṁ devās trāyantām  
maruto gaṇāiḥ | trāyantām viśvā bhūtāni yathāyam agado 'sati  
z 5 z ghr̥tena dyāvāpr̥thivī ghr̥tenāpas samukṣatā | ghr̥tena  
muñcasvāinaso yad ā tvā kṛtam ahr̥thāḥ z 6 z ayaṁ me hasto  
bhagavān ayaṁ me bhagavattaraḥ | ayaṁ me viśvabheṣajo 'yaṁ  
śivābhimarśanaḥ z 7 z hastābhyāṁ daśasākḥābhyāṁ jihvā vācaḥ  
purogavi | anāmāyitnubhyāṁ sambhubhyāṁ tābhyāṁ tvābhi  
mr̥śāmasi z 8 z āpa id vā u bheṣajir āpo amivacātaniḥ | āpo  
viśvasya bheṣajis tās tvā kṛnavantu bheṣajam z 9 z 3 z

In 2c our ms. seems to point toward the form which most of  
the mss. of Ś have: the form given for 2d is close to the form  
in Ś, parā yakṣmaṁ suvāmi te. St. 6 has no parallel: st. 9  
varies only in pāda d from Ś. 3. 7. 5 (= Ppp. 3. 2. 7); the  
similar endings of pādas a and c account for the omission of  
b and c.

## 19

(Ś. 3. 30)

[f.82a9] sahr̥dayaṁ sām̐nasyam avidveṣaṁ kṛno[10]mi vaḥ  
anyo nyam abhinnuta vatsaṁ jātam ivāghnyā anuvrataḥ pītus  
putro mātṛā [11] bhavati sunnataḥ jāyā patye madhumatīm  
vācaṁ vadatu śāntivāṁ | mā trā[12]tā bhr̥taraṁ dhukṣa mā  
svasāram uta svasā | samyañcas suvratā bhūtva vācaṁ va-[13]  
datu bhadrayā | yena devā na viyanti no ca vidviṣate mithaḥ |  
tat kṛno [14] vrahma vo gr̥he samjñānaṁ puruṣebhyaḥ jāya-  
svṛntas cittano mā vi yaṁṣtas saṁnā[15]dhayantas sudhīrās  
carantaḥ anyo nyasmāi valgū vadantu yaca samagrāstha sa-[16]  
dhricināṁ samāni prapā saha vo nyabhāgas samānyokte saha vo  
yuna[17]jmi samyañco gnyo sapariyatādā nābhīm ivābhṛtā |  
yena devā ha[f.82b1]viṣā yajatrāpa pāpmānam āpnuta | kro-  
dhaṁ manyum ṛtaṁ bhāgaṁ duruktam aśo[2]canam. | rejaṁ  
ni dadhmāsi | sadhricināṁ nas samanasaḥ kṛnomy ekasu[3]ni-  
ṣṭyaṁ samvānana samhṛda | devā yaved amṛtaṁ rakṣamānas  
sāyaṁ[4]pr̥tatas susamitir vo stu z 4 z

Read: sahrdayaṁ sāmmanasyam avidveṣaṁ kṛṇomi vaḥ |  
 anyo 'nyam abhi navata vatsaṁ jātaṁ ivāghnyā z 1 z anuvrataṣ  
 pituṣ putro mātṛā bhavatu saṁyataḥ | jāyā patye madhumatīm  
 vācaṁ vadatu śāntivāṁ z 2 z mā bhrātā bhrātaraṁ dvikṣaṇ mā  
 svasāram uta svasā | samyañcas savratā bhūtvā vācaṁ vadata  
 bhadrayā z 3 z yena devā na viyanti no ca vidviṣate mithaḥ |  
 tat kṛṇmo vrahma vo gr̥he saṁjñānaṁ puruṣebhyaḥ z 4 z jyāya-  
 svantaś cittino mā vi yāmsta saṁrādhayantas sadhurāś carantaḥ  
 | anyo 'nyasmāi valgu vadanto yāta samagrās sta sadhricināḥ  
 z 5 z samānī prapā saha vo 'nnabhāgas samāne yoktre saha vo  
 yunajmi | samyañco 'gnim saparyatārā nābhim ivābhṛtāḥ z 6 z  
 yena devā haviṣā yajatrā apa pāpmānam apunata | krodham  
 manyum ṛtiṁ bhaṅgaṁ duruktam āsocanaṁ rejmaṁ ni dadhmasi  
 z 7 z sadhricināṁ vas saṁmanasaṣ kṛṇomy ekaśnuṣṭin saṁvana-  
 nena sahrdaḥ | devā ived amṛtaṁ rakṣamānāṣ sāyaṁ-prātas  
 susamitir vo 'stu z 8 z 4 z

The ms. corrects dhukṣa in 3a to kṣudha.

The variants from Ś are slight. In 5d three syllables are  
 needed; samantāḥ, or samānāḥ, would fit in nicely and might  
 easily have dropped before samānī. In 6d Ś has ivābhitaḥ. St.  
 7 is new; in pāda c ṛtambhāgaṁ, as given in the ms., seems out  
 of harmony with the context.

## 20

[f.82b4] paro paraś ca parastan ma parasta[5]raṁ agnir  
 vātasya dhrājyāpardhādhe ahaṁ tām |

The first pāda seems to be defective; it seems to end 'paraś  
 ca: for b I incline to read paras tardāḥ paraś caran. For cd  
 read agner vātasya dhrājyāpa bādhe ahaṁ tām; cf. Ś. 3. 1. 5b.

udakasyedam enaṁ vānta[6]syedaṁ nibhañjanam | agner  
 namasyāyaṁ panthā neha tandāyanam tavā z z [7]

In a read ayanam, for b vāntasyedaṁ nibhañjanam. In c a  
 possible reading is agner namasyā°; in d read tandāyanam  
 tava.

pari tvā kṛṣṇavartmani agnir dhūmanārciṣā | sa tvan tardhā  
 paraś carā[8]nyata dhy ahvanī

In a read °vartane, in b dhūminārciṣat: in c sa tvam tarda;  
 the sign transliterated hva in the last word is not clear, and I  
 suggest carānyato 'dhi hr̥ṇihi as a possible but doubtful reading.

*yavā etan māsuresītās ca ye | sarvāns tām vrahma[9]nā vayanī  
śalabhān jambhayāmasi |*

In the first two words we seem to have what represents pāda a, with some mention of barley; the next pāda might be māsara eṣītās ca ye; the rest is correct. I take śalabha to mean an insect of the grasshopper sort.

*śalabhasya śalabhyas tandasyo[10]tpatattrināh z agnir vātasya  
nrājyāpi nipyāmy āsam |*

In a read śalabhyās, for b tardasyotpatattrināh: pāda c as in st. 1, and for d °āpi nahyāmy āsyam (= Ś. 7. 70. 4b, 5b).

*yadāda [11] gavi bheṣajam viśvād ṛpāt samābhṛtam | ākhor  
ghuṇasya tandasya [12] teṣā snāvnāpi nahyatah*

In a read yadidam; in b riphāt is the simplest correction but an ablative would seem better. In c read tardasya, and for d teṣām snāvnāpi nahyata.

*trṣṭā tvam asi gandhena oṣadhir guṇaja[13]mbhinī | ākhor  
ghuṇasya jātāni | tāni jambhaya tejasā*

The kh in ākhor is imperfect. In ab read gandhenāuṣadhir ghuṇa°; remove the colon after jātāni.

*tūlam [14] tandas trṇasyāttu mūlam ākhur dhiyeṣitah | atho  
vrkṣasya phalgū [15] yad ā ghuṇā yantu sāyavam z 5 z anu  
4 z*

Read: tūlam tardas trṇasyāttu mūlam ākhur †dhiyeṣitah | atho vrkṣasya phalgu yad ā ghuṇā yantu sayavam z 8 z 5 z anu 4 z

Although many details are very uncertain here, the sphere is clearly that of Ś. 6. 50.

## 21

(cf. Ś. 5. 22 passim)

[f.82b16] *dyāus ca dhās pītā pṛthivī ca mātā cāgniś ca nṛcakṣū  
jātave[17]dāh | te takmānam adharāñcam nyañcam daśāham  
namasyam tvaradhi dūra[f.83a1]m asmat.*

This seems to be clear except toward the end; the simplest correction would be namasyan tvarāti, but it is very possible that a verb form is concealed in daśāham and that namasyam is an adjective.

*takmann iyaṁ te kṣettrabhāgam apābhajan prthivyāḥ pūrve  
ardhe ati[2]hāya tim ati no hinasvid grāhiṣ kṛtvā grheṣv iti  
kīlā suśiṣṇaḥ [3]*

The only suggestions I can make are imaṁ for iyaṁ, and kṣettrabhāgam apabhajan; in the rest the word division is not certain.

*takmaṁ parvatā ime himavantas somaprṣṭhāḥ vātaṁ jūtaṁ  
bhiṣāja no a[4]kraṇ naśyeto marajānñ abhi |*

Read takman, vātajūtaṁ bhiṣajaṁ no akraṇ, and marajān. This is probably intended to be metrical. Pāda d seems to be of similar intent to Ś. 5. 22. 7a.

*na tvā striyaṣ kāmayaṇte na pumāsāṣaṣ katime [5] cana | neha  
takma kāmāloro titaro mahān.*

Read pumāsāṣaṣ and we have two readable pādas: next takmā seems probable and perhaps kāmalo; for the last pāda 'ravati taro mahān might seem possible, but it does not give any very good meaning.

*mā no hiṁsīn mahato mā [6] hiṁsīr mahyas tvaṁ kumārān  
babhro mā hiṁsīn mā no hiṁsīṣ kumārīha [7]*

In a read hiṁsīr, in b perhaps mahīyas; in c hiṁsīr, and in d perhaps kumārīr iha. Cf. Ś. 11. 2. 29.

*yaḥ sākaṁ utpādayasi balāsaṁ kāsaṁ anvṛjaṁ bhīmas te  
takman hē[8]tayaṣ tābhis sa pari vr̥ndhi nā |*

In b read balāsaṁ and perhaps anvṛjum, for which Ś. has udyugam. In c bhīmas, in d naḥ; Ś. has tābhis sma in d.

*anyakṣetreṇa ramate sahasrākṣo [9] martyaḥ abhūti prā-  
rthas takmatmāu no mṛdāyīṣyati*

Read: anyakṣetre na ramate sahasrākṣo 'martyaḥ | abhūd u prārthas takmā †tmāu no mṛdāyīṣyati z 7 z

In d perhaps we may read tmanam no.

*takman na bhahiyā[10]śvā na gāvo neha te ca grhā | śataṁna-  
rasya muṣṭihā punar gaścha mahā[11]vr̥ṣām . z 1 z*

Read: takman na bheyā aśvā na gāvo neha te ca grhāḥ | śakaṁ bharasya muṣṭihā punar gaccha mahāvṛṣān z 8 z 1 z

The reading suggested in a is barely probable: in pādas cd I have followed Ś, which however has etu in d.



## 22

[f.83a11] *yo hemantaṁ śāpayatho balenārvāg de*[12] *vety uta*  
*ye paro divaḥ bhavārudrayos sumati vṛṇīmahe anyatrā*[13] *ssad*  
*aghahaviṣā vy etu | yo dyām ā tanotu yo ntarikṣaṁ stabhrāty*  
*ojaso* [14] *jāyamānaḥ tasmāi rudrāya haviṣā vidhemānyatrā-*  
*smad aghaha*[15] *viṣā vy etu z yayo rodhān nāpapadyate kim*  
*canāntar deveṣūta mānu*[16] *ṣeṣu | tābhyām rudrābhyām haviṣā*  
*vidhemānyatrāssad aghahaviṣā vy e*[17] *tu | yāv āisāte paśūnām*  
*pārthivānām catuṣpadām uta vā ye dvi*[18] *pādaḥ | tābhyām*  
*rudrābhyām haviṣā vidhemānyatrāssad aghahavi*[f.83b1] *ṣā vy*  
*etu z z om anyatrāssad aghahaviṣā vy etu z yasya pratihitā* [2]  
*yā ssa vyañjantu yūraṇyāṣ paśava uta grāmyāsaḥ | tasmāi*  
*rudrāya ha*[3] *viṣā vidhemānyatrāssad aghahaviṣā vy etu | yassād*  
*oṣaṭayo ba*[4] *bhriyamānā yantismān rakṣāso na yujanti viśve |*  
*tasmāi rudrāya* [5] *haviṣā vidhemānyatrāsmad aghahaviṣā vy*  
*etu yaḥ parvatān nyana dadhe* [6] *tī vidvān yo bhūtāni kalpa-*  
*yasi prajāgan. | tasmāi rudrāya havi*[7] *ṣā vidhemānyatrāssad*  
*aghahaviṣā vy etu z yāv āisāno carato dvi*[8] *pado yaś catuṣpadaḥ*  
*yā ugro kṣipradhanvānau tābhyām rudrābhyām ha*[9] *viṣā vidhe-*  
*mānyatrāsmād aghahaviṣā vy etu | punaś cakṣuṣ punaṣ prā-*[10]  
*naṁ punar āyur dhehi no jātavedaḥ rudra jalāṣabheṣaja*  
*vidvā*[11] *ndvastenā haviṣā vidhemānyatrāssad aghahaviṣā vy*  
*etu z 2 z*

Read: *yāu hemantaṁ śāpayatho balenārvāg diva ety uta yo*  
*paro divaḥ | bhavārudrayos sumatiṁ vṛṇīmahe anyatrāsmad*  
*aghaviṣā vy etu z 1 z yo dyām ā tanoti yo 'ntarikṣaṁ stabhnāty*  
*ojaso jāyamānaḥ | tasmāi rudrāya haviṣā vidhemānyatrāsmad*  
 ° ° z 2 z *yayo rodhān nāpapadyate kim canāntar deveṣūta*  
*mānuṣeṣu | tābhyām rudrābhyām* ° ° ° z 3 z *yāv īsāte*  
*paśūnām pārthivānām catuṣpadām uta vā ye dvipādaḥ | tābhyām*  
*rudrābhyām* ° ° ° z 4 z *yasya pratihitā yās sma vyañjanti*  
*yasyārāṇyāṣ paśava uta grāmyāsaḥ | tasmāi rudrāya* ° ° °  
 z 5 z *yasmād ṛṣṭayo bebhriyamānā yanty asmān rakṣaso na*  
*yucehanti viśve | tasmāi rudrāya* ° ° ° z 6 z *yaḥ parvatān*  
*vanā dadhiṣe vidvān yo bhūtāni kalpayasi prajānan | tasmāi*  
*rudrāya* ° ° ° z 7 z *yāv īsānau carato dvipado yā catuṣpado*  
*yā ugrāu kṣipradhanvānau | tābhyām rudrābhyām* ° ° °  
 z 8 z *punaś cakṣuṣ punaṣ prānaṁ punar āyur dhehi no jātavedaḥ*  
*| rudra jalāṣabheṣaja †vidvān dvastenā† haviṣā vidhemānyatrā-*  
*smad aghaviṣā vy etu z 9 z 2 z*

Opposite f.83a l.13 in the right margin is *nyoja*, which seems to indicate *stabhrān vojaso* for the end of that line.

In §. 6. 93. 2d we find *anyatrāsmad aghaviṣā nayantu*, where *aghaviṣā* is acc. pl. fem., probably agreeing with an omitted *iṣū*. In 3a I take *rodhān* as abl. case, probably meaning 'arrow.' Pāda 4b appeared in this same form in Ppp. 3. 32. 2b. At the beginning of 5b *yasya* seems necessary; but cf. KS. 30. 8a, 9. In 6a *ṛṣṭayo* is a conjecture based largely on the context, as is *vanā* in 7a. Pāda 9a = Ppp. 3. 17. 3a. In §. 2. 27. 6a we find *rudra jalāṣabheṣaja*; I feel sure that there is corruption in *vidvān dvastenā*, but I can make no suggestion.

## 23

(§. 4. 17)

[f.83b12] *iśānan tvā bheṣajānām vijeṣāgrñīmahe cakre sahasra-*  
*vī[13]ryam sahasvān oṣadhe tvam | satyajitam śapathayāvanī-*  
*yam sahasā[14]nām punaścarām sarvā samahavy oṣadhī ṛto mā*  
*pārayān iti | yā [15] śisāpa śapanena yā vāgha mūram ādadhe*  
*| yā vā rathasya prā[16]sūrehya togham utva sah | prācīna-*  
*phalā ity ekā yāś ca bhrātu[17]rviśvapati yāś ca jānuś śapati*  
*naḥ vrahmā yam manvataś capāt sarvaṁ [18] tam no adhaspa-*  
*dam yām te cakrur āme pātre yām sūtre nīllohite | [f.84a1]*  
*yāmme māñse kṛtyām yām cakras tvayām kṛtyākṛto jahi |*  
*dussvapnyam du[2]rjīvataṁ rakṣo bhyom arāyya | durvācas*  
*sarvaṁ durbhūtaṁ tam ito nāśayā[3]masi | kṣudhāmāram tṛṣṇā-*  
*māram aghotām anupaśyatām | apāmā[4]rga tvayā vayan*  
*sarvaṁ tad api sṛjumahe z 3 z*

Read: *iśānām tvā bheṣajānām vijeṣa ā grñīmahe | cakre*  
*sahasravīryam sahasyām oṣadhe tvam z 1 z satyajitam śapatha-*  
*yāvanīm sahamānām punaścarām | sarvāḥ samahvy oṣadhīr ito*  
*mā pārayān iti z 2 z yā śāśāpa śapanena yā vāgham mūram*  
*ādadhe | yā vā rasasya prāsārebhe tokam attu sā z 3 z prācīna-*  
*phalo hi tvam apāmārgo babbhūvitha | sarvān mac chapathān*  
*adhi variyo yāvayās tvam z 4 z yac ca bhrātrvyaś śapati yac ca*  
*jānuś śapati naḥ | vrahmā yan manyutaś śapāt sarvaṁ tad no*  
*adhaspadam z 5 z yām te cakrur āme pātre yām sūtre nīllohite*  
*| āme māñse kṛtyām yām cakrus tvayā kṛtyākṛto jahi z 6 z*  
*dussvapnyam durjīvataṁ rakṣo 'bhvam arāyyaḥ | durvācas*  
*sarvaṁ durbhūtaṁ tam ito nāśayāmasi z 7 z kṣudhāmāram*

tr̥ṣṇāmāram agotām anapatyatām | apāmārga tvayā vyaṁ  
sarvaṁ tad apa mṛjmahe z 8 z 3 z

The reading of the ms. in 1d might be defended if the apāmārga is understood as the plant addressed; to emend as above does not make much improvement. In 3cd prāśāyārebhe might be a better reading. Our st. 4 appeared previously Ppp. 2. 26. 4: our st. 5 is a variant of Ś. 2. 7. 2. At the end of 8b our ms. offers nothing decisively helpful; it does seem to offer a basis for the reading suggested.

## 24

(Ś. 4. 18)

[f.84a4] samā bhūmi[5]s sūryenāhnā rātrī samāvatī kṛṇomi  
satyam ūtaye rasās santu [6] kṛtvārī | yo devaś kṛtyo kṛtyā harād  
aviduṣo gr̥ham | vatso dhārur i[7]va mātaraṁ tvaṁ pratyag  
upapadyatām | āmā kṛtvā pāpmānaṁ yas tvayānna [8] jighā-  
ṇsati | asmādashasyām jagadhārayām bahulāṣ phaṭi [9] kari-  
kratuḥ sahasradhāmaṁ viśākhān vyagrīvān śāya tvaṁ prati [10]  
sma cakṛṣe kṛtyām priyām priyāvaśe hara | yām cakāra na  
śa[11]śākha śāśre pādma aṅgulim | cakāra bhadram asmabhyam  
abhagā [12] bhagavadbhyaḥ anayāhas ośadhyā sarvā kṛtyāyād  
aviduṣo [13] gr̥ham | yām kṣettre cakur yām gobhyo yām vā te  
puruṣebhyaḥ | apāmā[14]rgo pa mā iṣṭu pa kṣettriyaṁ śapathaś  
ca mat. | apāhyātudhānyo [15] n upa sarvā arāyya apāmārga  
pra jayā tvaṁ yyā ati sr̥jasva [16] naḥ z 4 z

Read: samā bhūmis sūryenāhnā rātrī samāvatī | kṛṇomi  
satyam ūtaye 'rasās santu kṛtvārī z 1 z yo devaś kṛtyām kṛtvā  
harād aviduṣo gr̥ham | vatso dhārur iva mātaraṁ taṁ pratyag  
upa padyatām z 2 z āmā kṛtvā pāpmānaṁ yas tayānyaṁ jighā-  
ṇsati | asmānas tasyām †jagadhārayām bahulās phaṭ karikratu  
z 3 z sahasradhāman viśākhān vigrīvān śāyaya tvaṁ | prati sma  
cakruṣe kṛtyām priyām priyāvate hara z 4 z yām cakāra na  
śāśaka śāśre pādma aṅgulim | cakāra bhadram asmabhyam  
abhago bhagavadbhyaḥ z 5 z anayāham ośadhyā sarvā kṛtyā  
adoduṣam | yām kṣetre cakrur yām gobhyo yām vā te puruṣe-  
bhyaḥ z 6 z apāmārgo 'pa mārṣṭu kṣettriyaṁ śapathaś ca yaḥ |  
apāha yātudhānīr apa sarvā arāyyaḥ z 7 z apamṛjya yātudhānān  
apa sarvā arāyyaḥ | apāmārga pra jayā tvaṁ arāyyo ati sr̥jasva  
naḥ z 8 z 4 z



In the right margin opposite l. 9 stands *sadvam*, and opposite l. 10 is *raṇā*.

In 3b the reading is hardly as good as that of *Ś*, which has *tenā°*: in 3c it seems highly probable that we have a corruption of the reading of *Ś*, *dagdhāyām*. Our st. 5 is almost identical with *Ś*. 5. 31. 11. I am confident that *adoduṣam* is the Ppp. reading in 6b, and that somehow a copyist's reminiscence of 2b has interfered. In 7b I have restored the reading of *Ś*, but *śapathāṇś ca mat* would be possible. I have ventured to restore the first hemistich of st. 8 from *Ś* for the identity of 7d and 8b would easily cause its omission.

## 25

(*Ś*. 4. 19)

[f.84a16] *uta evāsy abandhukrḍ utāyesya nra jā*[17]*mita |*  
*uto kṛtyākṛtaṣ prajāṁn abhṛas ivā śchinda vārṣikam vra*-[18]  
*hmanena pariyukto si kanvena nārṣadena | senevāiṣi tviṣi*-[19]  
*matī na tatra bhayam astu yatra prāpnohy oṣadhe | agrehy*  
*oṣadhīnām* [f.84b1] *jyotiṣevāpidhīpayam | uta pākasya trātāsy*  
*uta hantāsu rakṣasaḥ* [2] *yad adho davāssurāṇs tvayāgre nir*  
*akṛṇvataḥ tasmād adhi tvam oṣadhe* [3] *apāmārgo ajāyata z om*  
*apāmārgo ajāyata | vibindatī* [4] *śataśākhā vibinda nāma te pitā*  
*| pratyag vibhitam tvam yo asmān a*[5]*bhidāsati | asada bhūmyā*  
*samabhavat ta dyām eti vṛhatvacah u*[6]*dī tvaco vyadhūmayat*  
*pratyak kartāram ṛschatu | pratyam hiṇ sambabhūyatha* [7]  
*praticīnaphalas tvam pratiṣ kṛtyākṛtyā amum kṛtyākṛtam jahi*  
*| [8] śatena mā pari pāhi sahasreṇābhi rakṣa mam indras te*  
*vī*[9]*rudhām pata bhadrojmanam ādadhuḥ z 5 z anu z 5 z* [10]  
 zz zz

Read: *utāivāsy abandhukrḍ utāivāsi nu jāmitā | uto kṛtyā-*  
*kṛtaṣ prajāṁ abhram ivā chindhi vārṣikam z 1 z vrāhmanena*  
*prayukto 'si kanvena nārṣadena | senevāiṣi tviṣīmatī na tatra*  
*bhayam astu yatra prāpnoṣy oṣadhe z 2 z agra ehy oṣadhīnām*  
*jyotiṣevābhīdīpayan | uta pākasya trātāsy uta hantāsi rakṣasaḥ*  
*z 3 z yad ado devā asurāṇs tvayāgre nirakṛṇvata | tasmād adhi*  
*tvam oṣadhe apāmārgo ajāyathāḥ z 4 z vibhindatī śataśākhā*  
*vibhindan nāma te pitā | pratyag vibhindhi tvam tam yo asmān*  
*abhidāsati z 5 z asad bhūmyās samabhavat tad dyām eti vṛha-*  
*dvyacah | tad vāi tato vidhūpāyat pratyak kartāram ṛchatu*



z 6 z pratyāñ hi sambabhūvitha pratinaphalas tvam | pratinā  
krtyā ākrtyāmum krtyākṛtañ jahi z 7 z śatena mā pari pāhi  
sahasrenābhi rakṣa mām | indras te vīrudhām pate bhadra  
ojmānam ā dadhat z 8 z 5 z anu 5 z

In st. 1b jāmītā seems possible, though jāmātā might be better in some ways; Ś has jāmikṛt. On prayukto in 2a see Whitney's Translation. In 6c vṛhadvyacaḥ is surely the reading for Ppp.; and in 6c the most plausible course is to follow Ś (as I have done). In 8cd it is entirely possible that our ms. has merely a corruption of the Ś reading, pata ugra. With 7cd cf. Ś. 10. 1. 6cd and Ppp. 1. 47. 3 cd.

## 26

[f.84b10] *rā dyāvāpṛthivī śchintāñ mūlam atho śiraḥ viśchi-*  
[11] *tya sadyatas prṣṭhās tāñ kṛvāthām adhaspadāñ |*

In a read arātyā, in b chintāñ: in c vichidya, probably madhyatas, and perhaps prṣṭis rather than prṣṭhā; in d kṛvāthām.

*idañ śṛnu jā[12] tavedo yaḍ amuṣyād vaco mama | rātyāt*  
*sarvam isyat prṣṇid vṛha[13] tam aśvinām |*

In b read amuṣnād, in c arātyās and perhaps iṣaṃ yat: in d aśvinā, and possibly prṣṭir, although prāśnad would also seem possible.

*yā svapne yā carati dorbhūtvā janāñ anu | rā[14] tim indra*  
*tvam jahi tvām agnir iva sādaha |*

In a read ca carati, in b dāurbhūtyā, in c arātim, in d tāñ and saṁdaha.

*śreṣṭho me rājā va[15] runo hañ satyena gacchatu | rātyaṁ*  
*hūtvā santokām ugro devo [16] bhi dāsatu |*

In b instead of hañ we might read 'yañ: in c read arātim hatvā sañtokām, in d 'bhi.

*jyesthā ca yā sinivālī sapta tisro ty āyā [17] rātim viśvā*  
*bhūtāni ghnantu dāsīs ivāgamī*

In b read 'bhy āyan, in c arātim, in d dāsīm ivāgamīm.

*somo rā[18] joṣadhībhis sūryācandramasā ubhā | rātyaṁ sarve*  
*gandha [f.86a1]rvā ghañtv apsarasas ca yaḥ |*

In a read *rājāuṣ°*, in c *arātiṃ*, in d *ghnantv* and *yāḥ*.

*bhavo rājā bhavāśarvāv indro vāyur vrhaspatih tvaṣṭā me* [2]  
*dhyakṣaṣ pūṣa te rātiṃ ghnantu suvrata* |

Read 'dhyakṣaṣ pūṣa in c, 'rātiṃ and suvrataḥ in d.

*ye ca devā bhūmicarā ye cāmī divy ā* [3] *sate ye ntarikṣa syete*  
*te rātiyām ghnantu suvrata* |

In pāda c the only suggestion I have is ye 'ntarikṣa āsyante which does not seem satisfactory: in d read as in the preceding stanza.

*yā ceṣitāsurāir devebhir i* [4] *ṣitā ca yā* | *atho yā manyor jāyate*  
*rātrīm harmi vrahmanā z 1 z*

Read: *yā ceṣitāsurāir devebhir iṣitā ca yā* | *atho yā manyor jāyate* 'rātiṃ harmi vrahmanā z 9 z 1 z

## 27

[f.86a5] *tarir me aditsadam mahad yakṣam vṛhad vapuḥ*  
*viśvāir devāir nirṛtis tanāyu* [6] *jā maram mṛtyor ha jāyate* |

Pāda b seems good as given, mahad yakṣam vṛhad vapuḥ; pāda a lacks one syllable, and otherwise it is wholly unclear to me: the first three words of c are good, but I can make nothing of the syllables tanāyujā; the rest seems possible as it stands, but maro might be a better reading.

*ammum srṣṭitsāt patho vadadahim vāi rājanta* [7] *m ojasā* |  
*āyūnśchati gutsam atigmam andayavniklidvirmum ojasā* |

In a possibly amum srṣṭecchāt is intended, but for the rest of the hemistich I see nothing. In c perhaps āyūñjati may be read, which would give a fair pāda: after that I see nothing.

*yā* [8] *vatī dyāvāprthivī varimnā yāvad vā sapta sindhavo*  
*mahitvā tāvatī ni* [9] *rṛtir viśvavārā viśvasya yā jāyamānasya*  
*devā* |

Read: *yāvatī dyāvāprthivī varimnā yāvad vā sapta sindhavo*  
*mahitvā* | *tāvatī nirṛtir viśvavārā viśvasya yā jāyamānasya veda*  
z 3 z

With pādas ab cf. Ś. 4. 6. 2ab (= Ppp. 5. 8. 1): for pād cf. st. 5.

*viśvasya jāyamānasya de[10]vi puṣṭy asya vāpuṣṭipati tva-  
bhūyatha | namo stu te nirṛte mātman asmān parā[11]bhajenā-  
param hātayāsi |*

In b I would read puṣṭasya vā puṣṭipatir babbhūvitha: in c read 'stu; mātman ought to mean something like 'do not harm,' but I cannot solve it; for d a possible reading is parabhagenā-param ghātayāsi.

*devīm ahañ nirṛtir vardhamānaṣ piteva putram va[12]sate  
vacobhikḥ | viśvasyāi jāyamānasya devi śiraś-śiraṣ pradīśoro  
nudasthe*

For this stanza cf. TS. 4. 2. 5. 4; with nirṛtiṁ pāda a may stand tho TS. has vandamānaṣ; pāda b seems good but TS. has dasaye and KS. damaye. In c read viśvasya yā, and probably devī; but cf. st. 3. In d I would suggest prati sūro 'nu caṣṭe; TS. has sūrī vi.

*a[13]panvantam ayajamānam iścha tena sebhyām taskara-  
syānu śikṣa svapantam iścha sā tayī[14]bhyām namo stu te nirṛte  
ahañ kṛṇomi |*

Read: apanvantam ayajamānam iccha stenasyetyām taskara-syānu śikṣa | svapantam iccha sā ta ityā namas tu te nirṛte ahañ kṛṇomi z 6 z

This stanza also appears TS. 4. 2. 5. 4; there and in other places asunvantam stands in a, and if apanvantam (from pan) is not good, we must restore that here.

*amunvakā nirṛtis sañjagatsun nāsyā[15]ṣ pitā vidyate nota  
mātā | madhyās cha srāmanu jighāsi sa[16]rvañ na devānām  
sūryam samāpa |*

In a read asunvakā and sañjighatsur; perhaps for c we might read madhyāt sā srāmam no jighānsus sarvañ: pāda d lacks one or more syllables, and I think it probable that sūriṁ should stand for sūryam; possibly samāpa can stand, but I cannot fit this pāda into the rest successfully.

*yad asya pāre tamasaś śukraṁ jyō[17]tir ajāyata | sa naṣ  
parṣad ati dviṣo gne vāiśvānara dyumat.z 2 z*

Read: yad asya pāre tamasaś śukraṁ jyotir ajāyata | sa naṣ parṣad ati dviṣo 'gne vāiśvānara dyumat z 8 z 2 z

This appears TS. 4. 2. 5. 2, and we may also compare Ś. 6. 34. 5.

## 28

(cf. Vāit. 10. 17)

[f.86a18] *pramucyamāno bhuvanasya gopa paśun no tra prati bhāgam etu | agnir yajñam trivṛtaṁ [f.86b1] saptatantum devaṁ devebhyo havyaṁ vahatu prajānan. z yū te daṁṣṭrā sudhayāu ropayishnū [2] jihvayete dakṣiṇā saṁ ca paśyata | anāṣṭraṁ naṣ pitaras tat kṛnotu yūpe [3] baddhaṁ pra vi mucyamā yad annaṁ aklistvas tam avi juṣṭaḥ parehir indrāsya goṣṭha [4] m api dhāva vidvān. | dhīrāmas tvā kavayas saṁsrjāndv iṣam ūrjam yajamā [5] nāya matsataḥ ṛṣibhiḥ tvā saptabhir attrināhaṁ pratigrhṇāmi bhuvane syone | [6] jamadagniḥ kaśyapas svādv etad bharadvājo madhv annaṁ kṛnotu z pratigrahītre go [7] tamo vasiṣṭho viśvāmitro dadarśe śarma yāśchāt. | yan no agram havitha jagāmā [8] nvasya putram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniḥ tad dhotā su [9] hataṁ kṛnotu | yad ājyam prati jagrāha yañś ca vrīhan ajam candreṇa saha ya [10] j jaghāma | vrhaspatir haviṣo no vidhartā mā no hiṁsīt saha go aśvo viṣā [11] ca | agniṁ nayatu pratigrhṇātu vidvān vrhaspatih praty etu prajānan. indro [12] marutvān suhataṁ kṛnotv avāikṣavañnam anamīvo stu | yan no dudur varām akṣitīm [13] vasu yad vā dalpam upanēnena nas saha | yad dhāvayetam saha vrṣṭanotā agni [14] ś tad dhotā suhataṁ kṛnotu | yan naś śālām viśvabhogām imām dadur grham vā yo [15] ktram saha kṛtyota yad vāharam upanāyena devā | agniḥ tad dho suhataṁ kṛnotu z [16] z 3 z*

Read: *pramucyamāno bhuvanasya gopa paśur no 'tra prati bhāgam etu | agnir yajñam trivṛtaṁ saptatantum devo devebhyo havyaṁ vahatu prajānan z 1 z yāu te daṁṣṭrā sudihāu ropayishnū jihmāyete dakṣiṇā saṁ ca paśyataḥ | anāṣṭraṁ naṣ pitaras tat kṛnota yūpe baddhaṁ pra vi mucyamā yad annam z 2 z akliṣṭas tvam abhi juṣṭas parehīndrasya goṣṭham api dhāva vidvān | dhīrāsas tvā kavayas saṁsrjantv iṣam ūrjam yajamānāya matsataḥ z 3 z ṛṣibhiḥ tvā saptabhir atrināhaṁ pratigrhṇāmi bhuvane syone | jamadagniḥ kaśyapas svādv etad bharadvājo madhv annaṁ kṛnotu | pratigrahītre gotamo vasiṣṭho viśvāmitro dadarśe śarma yacchāt z 4 z yan no agram haviṣa ājagāmānnasya pātram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniḥ tad dhotā suhutaṁ kṛnotu z 5 z yad ājyam prati jagrāha yañś ca vrīhīn ājam candreṇa saha yaj jagāma | vrhaspatir haviṣo no vidhartā*



mā no hiṁsīt †saha go aśvo viṣā ca z 6 z agnir nayatu prati-grhṇātu vidvān vṛhaspatiḥ praty etu prajānan | indro marutvān suhutaṁ kṛnotv avekṣyānnam anamīvo 'stu z 7 z yan no dadur varām akṣitīm vasu yad vā kalpam †upanenena nas saha | yad vāvyayatvaṁ †sahavṛṣtanotā agniṣ †ad dhotā suhutaṁ kṛnotu z 8 z yan naś śālām viśvabhogām imām dadur grhaṁ vā yoktraṁ saha kṛtyota | yad vāharan upanāyena devā agniṣ †ad dhotā suhutaṁ kṛnotu z 9 z 3 z

The arrangement of st. 4 is open to doubt, and its first two pādas might perhaps better be taken with st. 3 except that Vāit. shows no trace of them; the rest of st. 4 has appeared Ppp. 2. 28. 4, a hymn which has part of Ś. 6. 71: in Ppp. 2. 28. 4a svādv should be read. In 6d a possible reading would be hiṁsīt mā gāur. In 8c avyayatvam is given to match its equivalent akṣitim; but 8a would seem better if we read varam akṣitaṁ vasu.

## 29

[f.86b16] *sūryavarca iti yat suśrāvāhaṁ yena prajā jyotiragrās cara*[17]*nti some varco yad goṣu varco mayi devā rāṣṭrabhṛtas tad akram.z*

In a read yac śuśrāvāhaṁ, in d akran: pāda c lacks at least one syllable, and it would be helped by the insertion of yat before some.

*yajñe varco* [18] *marutoś cad adṛhaṁ vāyuh paśūn prjat sam bhagena gandharvāṇām apsarasām* [f.85a1] *yad asmāi*

In a it is possible to read maruto yad adṛhaṁ, in b I would read aprjcat for prjat: at the end of c it seems necessary to read yad varco; for pāda d mayi ° ° ° .

*yajñe varco yajamāne ca varco yad ābhiṣikte rājani yaś ca varcaḥ surā*[2]*yām varco dhi yat.* |

In b read abhiṣikte rājani yac; in c I can only suggest 'dhi yad as indicated in the transliteration; supply pāda d as in st. 1.

*rathe varca rathavāhane ca varco iṣudhāu varcaḥ kavaca eva*[3]*raḥ aśveṣu varcā z*

At the end of a read varca and after rathe read varcā. The ms. probably intends pāda c to be completed so as to read aśveṣu varca 'dhi yad, followed by mayi ° ° ° .

*sabhāyām varcas sumityām ca varco vadhvām varca uta varco vare[4]ṣu | dakṣiṇāyām varco dhi yat.*

Read: *sabhāyām varcas samityām ca varco vadhvām varca uta varco vareṣu | dakṣiṇāyām varco 'dhi yad mayi ° ° ° z 5 z*

*sinhe varcā uta varco vyāghre vṛke varco madhvā[5]re ca varcaḥ | śayane varcaḥ patunām yad vabhūva mayi |*

In a read *varca uta*; in b it would seem that *madhvāre* is a fourth animal, but I cannot do anything with it on that basis, and have thought it possible to read *vṛkṣe* and *madhvāre*. In c *śayane* seems good, but *patunām* (or *pattanām*) I cannot solve; *paṭunām* does not seem very good; read *babhūva* in c, and for d *mayi ° ° °*.

*hiranyavaracasas uta ha[6]stivarcasām saṅgramam yad yat. jighāṇ varca āhuk kṛṣyām kṣettrarṣayo nvānadhur ma[7]yi | devū rāṣṭrabhṛtas tad akran.*

In a read *°varcasam uta*; in b *saṅgrāmam* is clear and I think we should read *yad yad* rather than *yudhyat*, but for *jighāṇ* I have no suggestion although it is clearly from *han*. In c read *kṣetra ṛṣayo 'nvānṛdhur*, and for d *mayi ° ° °*.

*mayi varco mayi sruvo mayi dyumnam mayi tvi[8]ṣiḥ adhaspadam pṛṇanyavo haṁ bhūyāsam uttamah z 4 z*

Read: *mayi varco mayi śravo mayi dyumnam mayi tviṣiḥ | adhaspadam pṛṇanyavo 'haṁ bhūyāsam uttamah z 8 z 4 z*

### 30

(Ś. 3. 24)

[f.85a8] *payasvatī[9]r oṣadayaṣ payasvān māmakam vacaḥ aīho payasvatām paya ā harāmi saha[10]rāmi sahasrasā aham veda yathā payaś cakāra dhānyam bahuk sambhṛtvā nāpa [11] yo vedas ta vaṁ yajāmahe sarvasyāyaścāno gṛhe | yathā dyāus ca pṛthivī ca ta[12]sthatu varunāya kaṁ | evaṁ sphātī nī tanosi mayāreṣu khaleṣu ca | yathā rū[13]paś catadhāras sahasradhāro akṣataḥ evā me astu dhānyam sahasradhāram akṣatam [14] śatahasta samāharaḥ sahasrāiva saṅgiraḥ yatheya sphātīr āyasi kṛtaśca kā[15]ryasya ca | imā yāṣ pañca pradīśo mānavāṣ pañca gṛṣṭayah sarvāś sambhūr ma[16]yobhuvo vṛse śapam nadīr ive | iha sphātīm sam ā vrhāṇ iha sphātīr oṣadhīnām [17] devānām*

uta saṅgama ihāivāśvinorasto dvāparasyoruta z tisro mātṛā  
ga[18]ndharvānām catasro grhapatnyāḥ tāsām yā sphātivartamā  
tayā tvābhi sarśāma[19]si | jyēsthasya tvāṅgirasya hastābhyām  
ā rabhāmahe | yathāsad bahudhānyam a[f.85b1]yakṣmaṇ bahu-  
pāuruṣam.z 5 z anu 6 z

Read: payasvatīr oṣadhayaḥ payasvan māmakaṁ vacaḥ | atho  
payasvatām paya ā harāmi sahasraśaḥ z 1 z ahaṁ veda yathā  
payas cakāra dhānyam bahu | sambhṛtvā nāma yo devas taṁ  
vayam yajāmahe sarvasyāyajvano gr̥he z 2 z yathā dyāus ca  
pr̥thivī ca tasthatur varuṇāya kam | evam sphātīm ni tanoṣi  
mathaneṣu khaleṣu ca z 3 z yathā rūpaś śatadhāras sahasradhāro  
akṣataḥ | evā me astu dhānyam sahasradhāram akṣatam z 4 z  
śatahasta samāharaḥ sahasrāiva saṁkirah | yatheyam sphātīr  
āyasi kṛtasya kāryasya ca z 5 z imā yāḥ pañca pradiśo mānaviḥ  
pañca kṛṣṭayaḥ | sarvāś śambhūr mayobhuvo vṛṣṭe śāpaṁ nādīr  
iveha sphātīm sam ā vahān z 6 z iha sphātīr oṣadhīmāṁ devānām  
uta saṅgamā | ṭihāivāśvinorasto dvāparasyoruta† z 7 z tisro  
mātṛā gandharvānām catasro grhapatnyāḥ | tāsām yā sphāti-  
vartamā tayā tvābhi mṛśāmasi z 8 z jyēsthasya tvāṅgirasya hastā-  
bhyām ā rabhāmahe | yathāsad bahudhānyam ayakṣmaṇ bahu-  
pūruṣam z 9 z 5 z anu 6 z

Our st. 3 has no parallel, st. 4 varies considerably from Ś, st. 7  
has no parallel, and st. 9ab has none; st. 9cd = Kāuś. 20. 5cd.  
For 7cd I can get nothing. In 5b we might perhaps keep saṅgi-  
raḥ; and in 6b possibly gr̥ṣṭayaḥ, but I doubt if a variant from  
Ś is intended in either case.

### 31

[f.85b1] abhyāsarat prathamā dhokṣamā[2]nā sarvān yajñān  
bībhṛatī vāiśvadevī | upa vatsam sṛjad vācyate gāur viśṛṣṭa[3]s  
sumanā hīṁkr̥ṇomi |

This stanza and the next two appear in Kāuś. 62. 21. In a  
read atyāsarat and dhokṣyamānā; in e probably sṛjata as in  
Kāuś. is intended, and vāśyate is to be read; the ms. suggests  
nāur for gāur. In d we should probably read with Kāuś.  
vyasṛṣṭa and °kr̥ṇoti.

badhān dhehi mavi dhehi bhuñjantī nadya gor upasī[4]da  
dugdhi z irām asmā odanam pinvamānāḥ kilālam ghṛtaṁ madhu-  
manva[5]bhāgam |

Read: badhāna vatsam abhi dhehi bhuñjati nijya godhug  
upa sīda dugdhi | irām asmā odanaṁ pinvamānā kilālaṁ ghṛtaṁ  
madamann abhāgam z 2 z

This is the reading of Kāuś. and I think our ms. offers no real  
variant: the margin suggests idām for irām.

*sā dhāvatu yamarājñasyavatsā sukr̥tām pathā prathamēha  
dattā | ato[6]vr̥ṣṭidattā prathamēnas āgaṇ vatsena gām saṁ sṛja  
viśvārūpā |*

In a read yamarājñas savatsā. In c atho 'vr̥ṣṭidattā seems  
possible; Kāuś. has atūrṇadattā; read prathamēdam, and in d  
read viśvarūpām.

*prathamēda[7]m āgaṇ pūrvamād atra etābhy asmiṁ loka  
mabhya u tvā dadāti semāṁ dhenoh pra[8]thamāṁ pūrayāsi  
śraddhayā dattā parame vyoman. |*

In a pūrvasmād seems probable, followed perhaps by atrāi-  
tābhy asmiṁ loka madhya. In c dhenoh is probable.

*jānīhasmi saṁsthīya [9] dhenavo gopatiṁ yas tvā dadātu  
prathama svadhāvān pūrvā hi tatra sukr̥taṣ pare[10]hy atāṣaitā  
rājasas parastāt. |*

For the beginning of pāda a yājñiyo 'smi is the only sugges-  
tion I have; saṁsthīya follows (the ms. correcting ya to rya)  
and probably dhenoh. In b read dadāti prathamā svadhāvān.  
In d atyeṣayitā may be possible; read also in d rajasas.

*ati dhenur anaḍvāham anyannad yayoṣ kramīm [11] ati vatsā-  
nām pitara ṛṣabham pratī sūsurat.*

Pāda a seems correct; it looks as if aty might stand at the  
beginning of b and possibly kramīt at the end, or krame. In c  
I think pitaram would be better; in d read sāsarāt.

*jyotiṣmatī prathamā yā[12]hi sūre sonas te dhenavo patayo  
bhavantu | sapta tvā sūryānvātāpantīr imāṁ dhā[13]ma sātī  
saras parācāṭh z*

In b we may probably read syonās te dhenoh; in c sūryā anv°;  
in d idam would seem better than imām.

*dhātṛe sūtraya mahyam dadhānobhāu lokāu bhuñja[14]ti vi  
kramasva | iṣam ūrjam dakṣiṇām saṁvasānā bhagasya dhārām  
ava[15]se pratīma*



I doubt if sūtraya can stand in a, and would suggest sotre. In d bhāgasya is probably the reading, with pratimah at the end. A pāda similar to our c occurs VS. 12. 57c and elsewhere.

sahasrāṅga śataṁ jyotiṣaṁ hy asyā yajñīyasya paprir amṛta svargā [16] sā nāitu dakṣiṇā viśvarūpā ahīnsanti pratigrhṇīma enāṁ z 1 z

Read: sahasrāṅgā śataṁ jyotiṣāṁ hy asyā yajñīyasya paprir amṛtā svargā | sā na āitu dakṣiṇā viśvarūpāhīnsantiṁ prati-grhṇīma enāṁ z 9 z 1 z

### 32

(Ś. 4. 16)

[f.85b17] ye te pāsā varuṇā saptasaptatis tredhā tiṣṭhanti ruṣatā ruṣantaḥ chinadya [18] sarve amṛtaṁ vadantaṁ yas satyavāg yadi tuṁ sṛjāmi |

In a read varuṇa, in c read with the Roth-Whitney ed. of Ś sinantu: in d read °vādy ati taṁ sṛjāmi. The margin corrects to chinabhya.

iha spaśaṣ pa caranti[19] me syāma sahasrākṣā ati paśyanti bhūmim | so syannataṁ pra munāti kaś cana ssa [f.87a1] mucyate varuṇasya pāsāt. |

This varies considerably from verse 4 of Ś. In a read pra and 'sya (for syāma), in b bhūmim: for pāda c we may read yo 'sya nākaṁ pra mināti kaś cana, or something very like that, for the meaning of Ś. 4a is probably here. In d read na sa ° ° . The margin corrects to mudyate.

utayam asya pṛthivī samīci dyāur vrhatī[2] r antarikṣaṁ | uto samudro varuṇasya kaksār utāsminn alpa udake namaktāḥ | [3]

Read uteyam in a, in b vrhaty urv antarikṣam. In c I would read samudrāu and kaksāv; but also without changing samudro we might read kuksāv, getting thus a meaning which might stand. In d read niṣaktaḥ.

yas tiṣṭhati manasā yaś ca vācati yo nilāyaṁ carati yaḥ pralāyam dvāu ya[4] d avadatas samniṣadya rājā tad veta varuṇas trītyā

Read: yas tiṣṭhati manasā yaś ca vañcati yo nilāyaṁ carati yaḥ pralāyam | dvāu yad vadatas samniṣadya rājā tad veda varuṇas trītyaḥ z 4 z

*sarva tad rājā varuṇo vi [5] caṣṭe yad antarā rodasī yaṣ para-  
stāt. | samśātaś ca nimiṣo janānām ākṣān [6] na stvaghñī bhu-  
vanā mamīte |*

In a read sarvañ, in b yat parastāt: in c sañkhyātā asya, in d akṣān na śvaghñī.

*tvam eva rājan varuṇa dhattā devānam asi viśvarū[7] paḥ  
duścarmās tad asaṣ piśaṅgo yas satyām vācam anṛtena hanti |*

Pāda a seems good, but two more syllables would make it better; in b read dhartā devānām. In c the first word is probably some form of duṣkarman and piśaṅgo is perhaps correct, but it may be that śṛṅgo is here; pāda d is correct. This stanza has no parallel.

*yas sāmānyo [8] varuṇo yo vyūsyō yaś cyañdecyō varuṇo yo  
videcyah | yo dāivyo varuṇo yaś ca mā[9] nuṣas sarvāñs tvetāni  
prati muñcāmy atra |*

Read: yas samāmyo varuṇo yo vyāmyo yas sañdeśyo varuṇo yo videśyah | yo dāivyo varuṇo yaś ca mānuṣas sarvāñs tvayī tāt prati muñcāmy atra z 7 z

Ś. has our pādas abc as its vs. 8; our d represents its vs. 9.

*śatena pāsāir varuṇābhi dhehi mā [10] te mody anṛtavā  
nrcaḥṣah | āsthām jālma udanam śaṅsityā kośevāvadhriṣ pa-[11]  
rikṛtyamānā |*

In b read mocy anṛtavāñ; for cd read āsthām jālma udaram śrañsayitvā kośa ivābandhraṣ parikṛtyamānaḥ. I think iva vadhriṣ is not probable, if indeed possible.

*uto cit prapātayacito tad api nahyasi | uto tad asya gañ kṛtvā  
[12] rājā varuṇiyate*

It would seem possible to read here uto acit prapātayad uto ° ° : in c if we may read asyāgañ it would seem fairly good; in d read varuṇa iyate.

*ānam chinadsya varuṇo natañ kaṣipune yathā | mūle tasya  
vr[13] ścati ya enaṁ pra mimīṣati z 2 z*

Read: enaṁ chinatti varuṇo naḍaṁ kaṣipune yathā | mūlaṁ tasya vṛṣcati ya enaṁ pra mimīṣati z 10 z 2 z

For pāda b cf. Ś. 6. 138. 5.

## 33

(Ś. 6. 133-135)

[f.87a13] *ya imān devo mekhalām ā[14]babandha yas  
sumnāha yamāha yojah yasya devasya pradiṣā carāmi sa [15]  
phāram ṛschāt sūu mā vi muñcā*

For b read *yas saimnanāha ya u mā yuyoja* : in c read *pradiṣā* :  
for d read *sa pāram ṛschāt sa u mā vi muñcāt*.

*āhuta ṛṣṇām asy āyudham pūrvā vṛdhasya prā[16]ṣṇatī  
avīraghnī bhava mekhale |*

Doubtless pāda a is to be restored from Ś, *āhutāsy abhihuta* :  
in c read *prāṣṇatī*, and in d *viraghnī*.

*mṛtyor ahaṁ vrahmacāryād asmi bhūtām niryājam [17] puru-  
ṣaṁ yamāya | tam āyaṁ vrahmaṇā tamasā śrameṇānāinam  
mekhalayā si[18]nāmi z*

Read: *mṛtyor ahaṁ vrahmacārī yad asmi bhūtān niryācan  
puruṣaṁ yamāya | tam āyan vrahmaṇā tapasā śrameṇānayāinam  
mekhalayā sināmi z 3 z*

*ayaṁ vajras talpayatām vratena | āvāsya rāṣṭram ava hantu  
jīvaṁ ki[19]nantu skandhā prṣṇātūṣṇiḥa*

In a read *tarpayatām* ; Whitney suggests *mṛtena* for *vratena*.  
The colon is to be removed and then we read *vratenāvāsya*. For  
c read *śrṇātu skandhān pra śrṇātūṣṇihā* ; no trace of pāda d is  
in the ms., but we will probably be safe in restoring it from Ś,  
*vṛtrasyeva śacīpatih*.

*adharo bhram adharo bhreṇa gūḍhat pṛthivyā mo-[f.87b1]  
srpat. | vajreṇāvahatu śrayām*

Read: *adharo 'bhram adharo 'bhreṇa gūḍhaḥ pṛthivyā  
motsrpat | vajreṇāvahataś śayām z 5 z*

*yo janāti tam anv iścha yo janāti tam i[2]j jahi | jinato vajra  
sāyakah sīmaṇcam anvacam anu pātaya*

Read *jināti* in a and b, *iccha* in a : in c *sāyaka sīmantam*, in  
d *anvaṇcam*.

*yad uṣṇāmi ba[3]laṁ kurve vajram anu pātayati | skandhān  
amuṣya śātayaṁ vṛtrasyeva śacīpatih | [4]*

In a read *asṇāmi*, in c *śātayan*, in d *vṛtrasyeva*.

yat pīvāmi saṁ pīvāmi samudrāiva saṁpiva | prāṇān amuṣya  
saṁpivān saṁpi[5]vāmy ahaṁ pivaṁ |

Read: yat pibāmi saṁ pibāmi samudra iva saṁpibaḥ | prāṇān  
amuṣya saṁpiban saṁpibāmy ahaṁ pibam z 8 z

yad girāmi saṁ girāmi samudra iva saṁgira prāṇān a[6]mu-  
ṣya saṁgiraṁ saṁ girāmy ahaṁ giraṁ z

In b read saṁgiraḥ, in c saṁgiran, in d giram.

śraddhāyā duhitā tapaso dhi jūtā sva[7]sarṣiṇāṁ bhūtakṛtāṁ  
babhūva | sā no mekhale patim ā dhehi medhātho no dhe[8]hi  
tapa indriyaṁ ca |

In a read 'dhi, in c matim and medham, in d atho.

yām tvā pūrve bhūtakṛta ṛsayah | pari medhire mā tvaṁ [9]  
pari ṣajasva mā dīrghāyutvāya mekhale z 3 z

Read: yām tvā pūrve bhūtakṛta ṛsayah pari bedhire | sā tvaṁ  
pari ṣvasvasva mā dīrghāyutvāya mekhale z 11 z 3 z

In Book 19, as here, our ms. presents as one hymn material  
which in Ś constitutes several hymns; in fact in Book 19 that  
seems to be the regular condition.

### 34

[f.87b9] ayaṁ te śvaśrū[10]r vadatu śvaśuras te aśantaram |  
devāt te abhiśocanam vrahma vidveṣaṇam kṛ[11]taṁ |

In pāda a iyaṁ seems necessary; read aśantaram in b. I have  
not been able to grasp the intent of this hymn, so that my sug-  
gestions are made almost blindly.

ā krandaya ululā kur vāca ā dhehy apriyaṁ śiro lipsamy aha-  
stā[12]bhyām keśān te abhiśocanam |

In a read kar, taking ululā as acc. plural; cf. LŚ. 4. 2. 9.  
In b read vaca: in c lipsāmy would seem good: in d perhaps  
keśāt rather than keśān, but neither one seems very good.

ye keśāyoṣ pratidhīta kurīraṁ yūpaśah a[13]tho ye te svā  
saṁti sarve te abhiśocanam |

In a it might be possible to read keśāyoṣ pratiditāḥ; in b I  
think it likely that we must understand ya followed by a word  
beginning with upa. In c svās santi may seem good, or śvasanti.



*apa trisamṛdhānā durmā[14]d idam kṛṇomi te | atho yat te  
samivāsas sarvaṁ tat te abhiśocanaṁ |*

For pāda a I can suggest nothing; in b I would suggest durmāditam. Pādas cd can stand, I believe.

*a[15]rkamadbhis prapatāto municakṣuṣ kṛṇomi te | atho  
śvabhyaṁ rāyabhyaṣ prati ssa [16] gaganam kuru |*

Pāda a can stand, prapatāto = prapata + atas; b is also good: in c read 'rāyabhyaṣ, in d sma.

*ut tiṣṭhare palāyasva saricīnām padaṁ bhava | atho u[17]d  
akāryaṁ kurv āsām sam arṣi muṣkayoḥ z*

In a read tiṣṭhāre, in b maricīnām: the rest seems possible.

*upakṣedābhi cālāya vā[18]tas tūlam ivijaya | dadbhissindhu-  
sya bāhvor dadhy asūravastuve |*

In pāda a it is clear that we have abhi cālāya, but the rest is not clear; I have thought of upakṣetā: at the end of b I would read ivāijayat. It may be that pāda c begins with adbhī, and that sindhoś ca should stand for sindhusya. For the rest I see nothing.

*abhi [19] gāya śābaleyaṁ śroṇeyaṁ sādhuṁvāhanaṁ kālāṁ  
syākiś cara kṛddhy ā[f.88a1]yataṣ prati cālāya |*

In a we might read śābaliyaṁ, in b śroṇiyaṁ. In c kṛddhy is all I can see; pāda d seems good.

*hr̥ṣvapuc̥chaṁ vātarohaṁ manojavaṁ | taṁ te rathaṁ sambha-  
ranti devā[2]s tenā carāmi patim iśchamānā z 4 z*

Read: \* \* hr̥ṣvapuc̥chaṁ vātarohaṁ manojavam | taṁ te rathaṁ sambharanti devās tenā carāmi patim icchamānā z 9 z 4 z

### 35

(cf. Ś. 4. 39; TS. 7. 5. 23; KSA. 5. 20)

*[f.88a2] agnaya sam anamaṁ tasmāi pṛthi[3]vyās sam anamaṁ  
yathāgnaye pṛthivyās sam anamaṁ evā mahyaṁ saṁnamas saṁ  
namantu z [4] vittim bhūtim puṣṭim paśum vrahma vrākmana-  
varcasam sannates tu saṁnenematas svāhā z [5] vāyave sam ana-  
maṁ tasmāntarikṣeṇa saṁ anamaṁ yathā vāyave ntarikṣeṇa sam  
a[6]namaṁ | sūryāya sam anamaṁ tasmāi divas sam anama yathā  
sūryāya divā sam ana[7]maṁ | candrāya sam anamaṁ tasmāi*

nakṣattrāis sam anamañ yathā candrāya nakṣattrāis sam a-[8]  
 namañ | somāya sam anamañ tasmā oṣadhībhis sam anamañ  
 yathā somāyāuṣadhī[9]bhis sam anamañ | yajñāya sam anamañ  
 tasmā dakṣiṇābhis sam anamañ yathā yajñā[10]ya dakṣiṇābhis  
 sam anamañ samudrāya sam anamañ tasmāi nadībhis sam ana-  
 mañ [11] yathā samudrāyaya nadībhis sam anamañ | indrāya  
 sam anamañ tasmāi vīryeṇa [12] sam anamañ yathendrāya  
 vīryeṇa sam anamañ | vrahmaṇe sam anamañ tasmāi vrahmacā-  
 [13]ribhis sam anamañ yathā vrahmaṇe vrahmacāribhis sam  
 anamañ | devebhyas sam ana[14]mañ tebhyo amṛtena sam  
 anamañ yathā devebhyo amṛtena sam anamañ | prajāpataye  
 sa[15]m anamañ tasmāi prajāpatībhis sam anamañ yathā  
 prajāpataye prajāpatībhis sam anamañ [16] neyā mahyañ  
 saṁnamas saṁ namantu | vittim bhūtim puṣṭim paśum vrahma  
 vrāhmaṇavarcasam | [17] saṁnates tu saṁnenematas svāhā |  
 sapta sannamo ṣṭamī dhīti sādhanī saṁkāmā[18]n adhvañiṣ kṛnu  
 saṁjñānam astu no dhane z 5 anu 7 z

Read: agnaye sam anaman tasmāi pṛthivyā sam anaman  
 yathāgnaye pṛthivyā sam anamann evā mahyañ saṁnamas  
 saṁ namantu | vittim bhūtim puṣṭim paśum vrahma vrāhmaṇa-  
 varcasam | saṁnates tu saṁnenematas svāhā z 1 z vāyave sam  
 anaman tasmā antarikṣeṇa sam anaman yathā vāyave 'ntarikṣeṇa  
 sam anamann evā ° ° ° ° z 2 z sūryāya sam anaman  
 tasmāi divā sam anaman yathā sūryāya divā sam anamann evā  
 ° ° ° ° z 3 z candrāya sam anaman tasmāi nakṣattrāis sam  
 anaman yathā candrāya nakṣattrāis sam anamann evā ° ° ° °  
 z 4 z somāya sam anaman tasmā oṣadhībhis sam anaman yathā  
 somāyāuṣadhībhis sam anamann evā ° ° ° ° z 5 z yajñāya  
 sam anaman tasmāi dakṣiṇābhis sam anaman yathā yajñāya  
 dakṣiṇābhis sam anamann evā ° ° ° ° z 6 z samudrāya  
 sam anaman tasmāi nadībhis sam anaman yathā samudrāya  
 nadībhis sam anamann evā ° ° ° ° z 7 z indrāya sam  
 anaman tasmāi vīryeṇa sam anaman yathendrāya vīryeṇa sam  
 anamann evā ° ° ° ° z 8 z vrahmaṇe sam anaman tasmāi  
 vrahmacāribhis sam anaman yathā vrahmaṇe vrahmacāribhis  
 sam anamann evā ° ° ° ° z 9 z devebhyas sam anaman  
 tebhyo amṛtena sam anaman yathā devebhyo amṛtena sam ana-  
 mann evā ° ° ° ° z 10 z prajāpataye sam anaman tasmāi  
 prajāpatībhis sam anaman yathā prajāpataye prajātibhis sam  
 anamann evā mahyañ saṁnamas saṁ namantu | vittim bhūtim

puṣṭim paśum vrahma vrāhmaṇavarcaśam | saṁnates tu †saṁne-  
nematas svāhā z 11 z sapta saṁnamo 'ṣṭamī dhītis sādhanī |  
sakāmāṁ adhvanaṣ kṛṇu saṁjñānam astu no dhane z 12 z 5 z  
anu 7 z

Kāuś. 20. 19 has vittim bhūtim puṣṭim prajāṁ paśūn annam  
annādyam iti; we may regard our corresponding phrase ending  
°varcaśam as good, but that which follows thereafter is unclear.  
Our 12c = VS. 26. 1a.

## 36

[f.88a18] *ye vārunā u[19]ta nāinryas patinām vīrudhām ca  
pāsāt. | ye bhūmā bhūmyā adhi sambabhū[f.88b1]vus te tvā na  
hyamām śivatātir astu z*

In pāda a we might read nāirayās, in b pathinām and pāsāḥ.  
In c read bhāumā, in d hiṁsān and astu te. The repetition of  
pāda d assures us fairly well of the form intended, but na with  
the subjunctive is not good. The first two pādas would be helped  
a little by inserting ye after uta and again before pathinām.

*ye antarikṣe divi ye ca pāsān ye vicṛ [2] tātir astu te |*

Read: *ye antarikṣe divi ye ca pāsān ye vicṛ\* \* \* | \* \**  
*\* \* te tvā na hiṁsān śivatātir astu te z 2 z*

It is clear that the ms. has dropped an entire line; I have  
restored part of pāda d. Perhaps vicṛ\* should be completed  
as a verb form from vi + crt.

*ye te mānuṣaṁ manuṣyāḥ śrapanta yām vā hotrān pritnyām ā  
rabha[3]nte | samāmyo varuṇo yā jagāma sa tvā na hiṁsā  
śivatātir astu te |*

In a read śrayante, in b hotrām pitryām: in c ya ā, in d  
hiṁsāc.

*apra[4]prāgā hyari vā sasāmīṣe gñim ā rebhīṣe yadi vā sami-  
ddham vidvān avidvā[5]n anṛtaṁ yad ivakta tvā sa tvā na siṁsān  
śivatātir astu te |*

Compare with the almost identical passage seven lines below:  
I think we may read for a apapragā yadi vā samāmīṣe, in b read  
'gñim: in c yad uvaktha, in d tā tvā na hiṁsān.

*yat pratīcyām dviṣataṣ pr[6]ṣṭām sa peśyām jāmapātre pa  
pāpātha | hinas satvenānṛtaṁ yad ivakta tvā na hiṁ[7]sān  
śivatātir astu te z*

It would seem that the first three words of pāda a are good, but for *prṣtām* sa I can get nothing plausible: for b *peṣyaṁ cāmapātre* 'pa papāta may be possible. In ed we may read *hīnas satyenānṛtaṁ yad uvaktha tā tvā* ° ° .

*yaṁ grāvāṇaṁ ārabhanta yenāṁsūn abhiṣanvanti so*[8]*maṁ* |

In a read *ārabhante*, in b *abhiṣunvanti*. It looks as if *somam* were the first word of a pāda c. These two pādas do not seem to me to be in place in this hymn.

*yad vā dhanam dhanakāmo niremiṣe kṣettraṁ gām aśvaṁ puruṣaṁ vobhayādatra tvā* [9] *na hiṁsāṁ śivatātir astu te* |

In b read *kṣettraṁ*, in bc *vobhayādat te tvā* ° ° .

*ye bānavantaṁ sudhiyaṁ jaghāna tasyāśma* [10] *śānād adhi loṣṭābhṛtasya tvā na hiṁsāṁ śivatātir astu z*

In a read *yo*, in b perhaps *tasyāśmā* and *loṣṭābhṛtas*: for c I think we should read *sa tvā na hiṁsāc* ° ° .

*apapragā* [11] *hr̥di vā vyāmiṣe gñim ā rebhiṣe yadi vā samiddham* |

It is possible that the ms. intends here a stanza almost identical with st. 4: on that assumption we could supply pādas ed as in st. 4. In a read *yadi*, in b 'gñim.

*jāmyā hastam ghr̥*[12]*taṁ ā rebhiṣe dhanur voddhatam ita cakramitvā manyur vo rājño varuṇasyā* [13] *mimattha sa tvā na hiṁsāṁ śivatātir astu te z 1 z*

Read: †*jāmyā hastam ghr̥taṁ ā rebhiṣe dhanur voddhatam itthā caṅkramitvā* | *manyur vā rājño varuṇasyā mamantha sa tvā na hiṁsāc śivatātir astu te z 10 z 1 z*

Pādas ed seem good, but the first two do not seem to me at all satisfactory; if *yadi* were read for *jāmyā* it would be a great improvement. But the entire hymn is so unclear that only the most evident corrections can carry conviction.

### 37

[f.88b13] *yā te prajāpī*[14]*hatā parābhūd yonir vā mugdhā nihatā piśācāḥ* | *astrāṇaṁ vādhi pa ti*[15]*ṣṭhāmi ghoraṁ sarvaṁ tat te vrahmaṇā pūrayāmi*

Read in a *prajāpihatā*, in b *piśācāḥ*; in c read *astrāṇāṁ vādhy upatiṣṭhāsi*. Pāda a = Ppp. 3. 39. 1a.



*yady asyāḥ prajā varuṇena śu[16]ṣpitā dunnāmāno vā ṛtvi-  
yam asyārhanṭi | dveṣāt sahapatnyād vidhi ca[17]kramasyā  
yatvān rāstrā apa hantv āgñiḥ*

Perhaps *śuṣpitā* may be accepted as an equivalent of *gumphi-  
tā*; in b read *durnāmāno* and *asyā riphanti*: in c read *sāpa-  
tnyād yadi cakrāmāsyāi*: for the first two words of d *yatvā  
naṣṭān* might be possible; read *agnīḥ*.

*yasyās striyā yadi lakṣmī apu[18]tryā garbho vāsyā yātu-  
dānāḥ parābhṛtār duṣṣvaptrīm vā yat svapatī tidarśe i[19]ndrā-  
gnī tat kṛnūtām bhadrayā punaḥ*

In a read *asyās*, in b *yātudhānāḥ parābhṛtaḥ*: in cd *dusṣva-  
pnyām* and *dadarśendra°*.

*devāinasād yadi putrām na vindase manu[f.89a1]ṣyānām vā  
tvā śavathe rarādha | pitṛbhīr vā te adhi sūtaḥ pratiṣṭhita idam  
tan ni[2]ṣ ṭanvo janayāsi putrām z*

In b read *śapatho*.

*vāiśvānaro janmanā jātavedās prajāpatis siṁca [3] reto syām  
bādhethā dveṣo nirṛtīm parācāḥ putrinīm imām prasvam kṛnotu*

Read *siṁcatu reto 'syām* in b, and *bādheta* in c; this seems to  
be the simplest way to reconcile the variation of persons in the  
verbs. With c cf. Ś. 6. 97. 2c.

*iha [4] prajāṁ agnir asī dadābhy ādityebhir vasubhis samvi-  
dānaḥ viśve devā havam ā[5]yantu mām sam putro syām jāyatām  
vīryavān. |*

In a read *asyāi dadāty*, in c *me*, in d *'syām*.

*yena devy aditir garbham ādate ye[6]na prajāṣ sṛjatu prajā-  
patis tenāham asyāi haviṣā juhomi ya[7]thā pumānsam janayāsi  
putrām*

In a read *ādhatte*, in b *sṛjati prajāpatīḥ*, in d *putram*.

*vanve te putrām pari devatābhyo [8] anu manyantām maru-  
taḥ pṛṣnimātaraḥ garbhas tvā daśamā[9]syaṣ pra viśat kumāraṁ  
jātaṁ pipṛtād upasthe z 1 z*

Read: *vanve te putrām pari devatābhyo anu manyantām  
marutaḥ pṛṣnimātaraḥ | garbhas tvā daśamāsyas pra viśat  
kumāraṁ jātaṁ pipṛtād upasthe z 8 z 2 z*

## 38

(RV. 10. 136)

[f.89a9] *keśy agniṁ keśi* [10] *viṣaṁ keśi bibharti rodasī* | *keśi viśvaṁ syar dr̥ṣe keśidaṁ jyotir ucyate* | [11] *munayo vātaraśanāṣ piśaṅga vasate malāḥ vātasyānu dhrājim yantu yad de*[12]*vāso ayuksata* | *unmaditā moneyena vācān ā śastimā vayaṁ* | *śarire*[13]*d asmākaṁ yūyam mantāso vi paśyata anta-rikṣeṇa patatis svan bhūtāvicākaśat.* | [14] *munir devasya-devasyā sāukṛtyāya sakhā yata* | *om asāukṛtyāya sakhā* [15] *yata* | *indrasyāśvo vāyos sakhāto diviṣito muniḥ ubhāu samudrāv ā kṣi*[16]*ti sadyaṣ pūrvas utāparaṁ gandharvānām apsarasām devānām carane caran* | [17] *muṇiḥ ketussya saṁvidvān sakhā svādur madintamaḥ vāyur asmā upāmantha*[18]*t pinaṣti smā kunannamaḥ munir viśasya pātreṇa yad rudreṇāt pibat saha* | [f.89b1] *saṁyukte dyāvāprthivī tiṣṭhante vicṛtye keśenāikasya devasya viṣṭabhnāṣ chacīpa*[2]*tih z 3 z*

Read: *keśy agniṁ keśi viṣaṁ keśi bibharti rodasī* | *keśi viśvaṁ svar dr̥ṣe keśidaṁ jyotir ucyate z 1 z munayo vātaraśanāṣ piśaṅgā vasate malā* | *vātasyānu dhrājim yantu yad devāso ayuksata z 2 z unmaditā māuneyena vātān ā tasthimā vayaṁ* | *śarired asmākaṁ yūyam mantāso 'bhi paśyata z 3 z antarikṣeṇa patati svar bhūtāvacākaśat* | *munir devasya-devasya sāukṛtyāya sakhā yataḥ z 4 z indrasyāśvo vāyos sakhātho deveṣito muniḥ* | *ubhāu samudrāv ā kṣeti sadyaṣ pūrvam utāparam z 5 z gandharvānām apsarasām devānām carane caran* | *muṇiḥ ketasya saṁvidvān sakhā svādur madintamaḥ z 6 z vāyur asmā upāmanthat pinaṣti smā kunannamā* | *munir viśasya pātreṇa yad rudreṇāpibat saha z 7 z saṁyukte dyāvāprthivī tiṣṭhante †vicṛtye* | *keśenāikasya devasya †viṣṭabhnāc chacīpatih z 8 z 3 z*

Our st. 8 has no parallel: if it is really a part of the hymn I would suggest for pāda b something like *saṁ tiṣṭhante vicṛttā ye*, and would insert svar at the beginning of pāda d.

## 39

(RV. 10. 126)

[f.89b2] *na tam anho na duritaṁ devāso aṣṭa martyaṁ sajo-śaso yam aryamā mi*[3]*ttro nayanti varuṇo ati dviṣaḥ tad dhi vayaṁ vr̥ṇimahe varuṇo mittrā aryaman.* [4] *yan no nirhaso yūyam pātha nethātha martham ati dviṣaḥ* | *tan notanū yūyas utaye va*[5]*runa nayiṣṭhā no nāisani ṣṭhaṣ parṣiṣṭhāṣ parṣino ati*

*dviṣaḥ śunam asmabhyas ūta*[6]*ye varuṇa mitrāryaman. | śarma yacchatu supratha ādityāso atīmahe | atī* [7] *dviṣaḥ ādityāso ti sṛdho varuṇo mittro aryamā | rudraṁ marudbhir ugraṁ hu-*[8] *vemendras aditiyaṁ svastaye ti dviṣaḥ nātāra ū ṣu ṇas tiro varuṇo mittro* [9] *aryamā | atī viśvān atī duritā rājānaś carṣa-* *nānāy atī dviṣaḥ | yū*[10]*yam viśvaṁ pari pātha varuṇa mitrā-* *ryaman. yuṣmākam śarmāni prayā syāma* [11] *supraṇītayo ti dvi-* *ṣaḥ yathā ha tyadi vasavo gāuryam cit prāiṣatā vimuñca*[12]*tā yajatrāḥ evo śv assan muñcatā vy añhaṣ pra tāry agne pratiranta āyuh z z* [13] *z 4 z*

Read: na tam añho na duritaṁ devāso aṣṭa martyam | sajo-  
saso yam aryamā mitro nayanti varuṇo atī dviṣaḥ z 1 z tad dhi  
vayam vṛṇīmahe varuṇa mitrāryaman | yena nir añhaso yūyam  
pātha nethātha martyam atī dviṣaḥ z 2 z t̥tan no tanū yūyam  
ūtaye varuṇa mitrāryaman | nayiṣṭhā no neṣaṇi stha parṣiṣṭhās  
parṣiṇo atī dviṣaḥ z 3 z śunam asmabhyam ūtaye varuṇo mitro  
aryamā | śarma yacchantu sapratha ādityāso yad īmahe atī  
dviṣaḥ z 4 z ādityāso 'ti sridho varuṇo mitro aryamā | rudraṁ  
marudbhir ugraṁ huvemendram ādityam svastaye 'ti dviṣaḥ z  
5 z netāra ū ṣu ṇas tiro varuṇo mitro aryamā | atī viśvāni duritā  
rājānaś carṣaṇinām atī dviṣaḥ z 6 z yūyam viśvaṁ pari pātha  
varuṇa mitrāryaman | yuṣmākam carmāni priyāḥ syāma supra-  
ṇītayo 'ti dviṣaḥ z 7 z yathā ha tyad vasavo gāuryam cit padī  
ṣitām amuñcatā yajatrāḥ | evo śv asman muñcatā vy añhaṣ pra  
tāry agne prataram na āyuh z 8 z 4 z

In st. 3a RV. has te nūnam no 'yam, and I incline to think that the reading of our ms. is only a corruption of this; if we adopt the reading of RV. here, nominatives should stand in pāda b. It may however be possible that we have a form of tan in the pāda, so that we might read something like tan no tanutha yūyam ūtaye; but this does not harmonize in meter. The form of 3cd is not wholly good; RV. has parṣaṇi in d which might be read here; in fact parṣiṇo may not seem acceptable. In 8b I think we are safe in reading with RV. as indicated.

#### 40

[f.89b13] *devasya tvā savituṣ prasavāiśvinoḥ bāhubhyām pūṣṇo hastābhyām* [14] *prasūto vrahmanebhyo nirvāpāmi | sā me mā kṣiṣṭa sadam iṣyamāṇaḥ pītṛnām* [15] *loke anumadhān prthivyemam pacāmy anu dyāur manvatām anv antarikṣam anumanyatā*[16]*m aditir devaputrā pīvet svarge loke stu | vrah-*

manoṣām adhi dadhāmy agnāu bhūmyām [17] tvā bhūmim  
 adhīdhārayāmi | agniṣ pacāṁ rakṣatv odanam imāṁ rakṣaṣ  
 piśācān [18] nudatām jātavedāḥ acyutam akṣitīm viśvadānīm  
 utsam iva madam akṣīya [19] mānaṁ pitā pitāmaha uta yas tṛtī-  
 yaḥ prayataṁ bhāgam upajīvantv atra | [f.90a1] prapīnam  
 akṣitīm viśvadānyo somam iva punar āpyāyamānaṁ putrah  
 pāutra uta yaṣ pra[2]pāutras teṣāṁ astu nihato bhāga eṣaḥ  
 māmējāryaṁ nihato bhāga eṣa mānu[3]ṣaṁ mārṣata glupto stu  
 | vāivasvate ni dadhe śe|vadhim etaṁ to smat sṛjātu mahyam  
 eva [4] punaḥ pūryatām ya dadan tasyāudano yam tiṣṭhaty  
 akṣatis sadā | vāivasvatena glupto [5] stu rājñā samītopajīvantu  
 me svā z śatadhāraṁ sahasradhāraṁ utsam akṣa[6]tām yaś ca  
 mānaṁ salīlasya madhye | ūrjam duhānam anapasphurantam  
 upāsi[7]ya sukr̥tām yatra lokāḥ zz zz oṁ upāsiya sukr̥tām  
 yatra lo[8]kāḥ z anu 5 zz ity atharvaṇi pāippalādaśākhāyām  
 pañcama[9]ś kāṇḍaḥ z z

Read: devasya tvā savituṣ prasave āsvīnor bāhubhyām pūṣṇo  
 hastābhyām prasūto vrahmaṇebhyo nirvapāmi | sa me mā kṣeṣṭa  
 madam iṣyamānaḥ z 1 z pitṛnām loke anu madam pṛthivyemaṁ  
 pacāmy anu dyāur manyatām anv antarikṣam | anu manyatām  
 aditir devaputrā pibet svarge loke 'stu z 2 z vrahmanoṣām adhi-  
 dadhāmy agnāu bhūmyām tvā bhūmim adhīdhārayāmi | agniṣ  
 pacāṁ rakṣatv odanam imāṁ rakṣaṣ piśācān nudatām jātavedāḥ  
 z 3 z acyutam akṣitīm viśvadānīm utsam iva madam akṣīyamā-  
 naṁ | pitā pitāmaha uta yas tṛtīyaḥ prayataṁ bhāgam upajī-  
 vantv atra z 4 z prapīnam akṣitīm viśvadānīm somam iva punar  
 āpyāyamānam | putrah pāutra uta yaṣ prapāutras teṣāṁ astu  
 nihito bhāga eṣaḥ z 5 z māmējāryaṁ nihito bhāga eṣa mānuṣaṁ  
 mārṣata klpto 'stu | vāivasvate ni dadhe śevadhim me taṁ  
 tasmāt sṛjatu mahyam evā punaḥ z 6 z pūryatām yo dadan  
 tasyāudano 'yam tiṣṭhaty akṣitis sadā | vāivasvatena klpto 'stu  
 rājñā sametā upajīvantu me svāḥ z 7 z śatadhāraṁ sahasradhā-  
 raṁ utsam akṣitām vyacamānaṁ salīlasya madhye | ūrjam  
 duhānam anapasphurantam upāsiyāḥ sukr̥tām yatra lokāḥ z 8  
 z 5 z anu 8 z

ity atharvaṇi pāippalādaśākhāyām pañcamaś kāṇḍaḥ zz zz

Of the numerous variations of the formula in st. 1 that in  
 KS. 1. 4. is most like ours; for the end of st. 1 cf. Ś. 4. 34. 8c  
 and Ppp. 6. 22. 8c. With our st. 8 cf. Ś. 18. 4. 36. For st. 6ab  
 I can make no suggestion that seems promising.





THE KASHMIRIAN ATHARVA VEDA, BOOK SEVEN

EDITED WITH CRITICAL NOTES

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## INTRODUCTION

IT HAS SEEMED BEST to continue the work on the Kashmirian Atharva Veda by publishing Book 7 instead of Book 19 as promised in *JAOS* 37. 257. The material is presented in the same manner as that used in Book 5: the transliteration of the ms. is given in italics and is continuous, with the number of each line in brackets. Abbreviations and punctuation marks used are the same as in previous books; they are doubtless familiar to all who are interested in this work.

The results attained in editing the text of this book are rather more satisfactory than in previous books, but much is still uncertain.

*Of the ms.*—This seventh book in the Kashmir ms. begins f97b17 and ends f104a20,—a little more than six and one half folios. There is only one defacement worth mentioning, f105a 15, and it is possible to restore the text in spite of this. Some of the pages have 19 lines, some 20, none more or less.

*Punctuation, numbers, etc.*—Within the individual hymns punctuation is most irregular; the colon mark is often placed below the line of letters rather than in it. Below lines 17 and 18 of f100a are some five marks which might possibly be intended for accent marks.

The hymns are grouped into anuvākas, of which there are 4, with 5 hymns in each: anu 3 no. 5 has no kāṇḍa number after it, only 'anu 3', and at the end of the book no number is written for kāṇḍa or anuvāka, tho space is left for one number.

There are a few corrections, both marginal and interlinear, only one of which is at all extended; this is on f98b between lines 4 and 5, where a pāda is inserted followed by 'dvitīyapustake'. In the left margin of f101b at the beginning of hymn no. 11 is 'raksāmantram'.



*Extent of the book.*—This book contains 20 hymns, 4 of them prose. The norm of stanzas in a hymn is clearly 10: ten hymns (probably eleven) have 10 stanzas each. It will be observed that the stanza norm is increased by one in each successive book, starting with four in Book 1. Assuming the correctness of the verse-divisions of the text as edited below we make the following table:

3 hymns have	9 stanzas each =	27 stanzas
10 “ “	10 “ “ =	100 “
3 “ “	11 “ “ =	33 “
3 “ “	12 “ “ =	36 “
1 hymn seems to have	10 “ “ =	10 “
20 hymns have		206 stanzas

*New and old material.*—Twelve of the hymns of this book may be called new; the number of really new stanzas is about 100, the number of new pādas is somewhat more than 300. Four of the hymns of § Bk 5 appear here and also four of § Bk 19: our no. 14 is counted as new though some of it has parallels in TS and elsewhere.

## ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ BOOK SEVEN

### I

(§ 5. 14)

[f97b17] *atha saptamaḥ oṃ namo* [18] *nārāyaṇāya z oṃ namo*  
*jvālābhagavatyāḥ oṃ namo tilotamāyāḥ zz*

[f98a1] *oṃ suparnas tvāṃnavindat sūkaras tvākhanan nasā |*  
*dīpsoṣage tvam dīpsantaṃ prati* [2] *krtyākṛto daha | atho yo*  
*smān dīpsati tam u tvam jahy oṣadhe agne pṛtanāṣāt pr-* [3] *tanā*  
*sahasva prati krtyām krtyākṛte | pratiharanena harāmasi |*  
*yāṣkvārḥ-* [4] *ya pautu dyāvāpṛthivī tatsutat. | ut tam mrgam*  
*iva viddhat krtye krtyākṛtaṃ kr-* [5] *tā | agham astv aghakṛte*  
*śapathaś śapathiñcīne pratyam prati prahiṇvāsi yaś ca-* [6] *kāra*  
*tam aśchatu | yas tvā krtyety ekā | punaḥ krtyām krtyāmkrte*  
*pratiharanamna harāma-* [7] *si | samakṣam asminn ādadhmo*  
*yathā krtyākṛtam hanah putra iva pītaram gaścha sva-* [8]  
*dāivābhīṣṭhito daśa | tantur ivāvvyayamṇ idi krtye krtyākṛtam*  
*kṛtāḥ | udenāiva vāru-* [9] *ny abhikrandaṃ mrgāiva krtyā kar-*  
*tāram rśchatu | hrṣvasyāiva pariśāsam parimāya* [10] *pari tvaca*

| *druhārde caṣṛṣe kṛtyām grīvāsu pra muñcata* | *yā kṛtye deva-*  
*kṛtā yā* [11] *vā manuṣyajāsi* | *tām tvā pratyāṇ prahinmasi* |  
*praticinayana vrahmaṇā* | *yada strī* [12] *dī vāsmān akṛtyām*  
*cakāra pāpmane* | *tām u tasmāi nayāmassy āśvam ivāśvābhi-* [13]  
*dhānyā z 1 z*

For the invocation read: *atha saptamaṣ kāṇḍo likhyate z om*  
*namo nārāyaṇāya z om namo jvālābhagavatyāi z om namo tilotta-*  
*māyāi z*

For the hymn read: *suparṇas tvānvavindat sūkaras tvākhanan*  
*nasā* | *dipsāuṣadhe tvaṁ dipsantaṁ prati kṛtyākṛto daha z 1 z*  
*<ava jahi yātudhānān ava kṛtyākṛtaṁ jahi>* | *atho yo 'smān*  
*dipsati tam u tvaṁ jahy oṣadhe z 2 z agne pṛtanāṣāt pṛtanāḥ*  
*sahasva* | *prati kṛtyām kṛtyākṛte pratiharāṇena harāmasi z 3 z*  
*iṣvā ṛjīyaḥ patatu dyāvāpṛthivī utsutā* | *ut tam mṛgam iva*  
*vidhyat kṛtyā kṛtyākṛtaṁ kṛtā z 4 z agham astv aghakṛte*  
*śapathaś śapathiyate* | *pratyak prati prahinmasi yaś cakāra tam*  
*ṛchatu z 5 z yas tvā kṛtye prajighāya vidvān aviduṣo gṛham* |  
*punas tvā tasmāi dadhmo yathā kṛtyākṛtaṁ hanah z 6 z punaṣ*  
*kṛtyām kṛtyākṛte pratiharāṇena harāmasi* | *samakṣam asminn*  
*ādadhmo yathā kṛtyākṛtaṁ hanah z 7 z putra iva pitaraṁ gaccha*  
*svaja ivābhiṣṭhito daśa* | *tantur ivāvyayann iti kṛtye kṛtyākṛtaṁ*  
*kṛtā z 8 z ud eṇīva vārany abhikrandaṁ mṛgīva* | *kṛtyā kar-*  
*tāram ṛchatu z 9 z ṛsyasyeva pariśāsaṁ parimāya pari tvacaḥ* |  
*druhārde cakruṣe kṛtyām grīvāsu prati muñcata z 10 z yā kṛtye*  
*devakṛtā yā vā manuṣyajāsi* | *tām tvā pratyak prahinmasi prati-*  
*cīnena vrahmaṇā z 11 z yadi strī yadi vā pumān kṛtyām cakāra*  
*pāpmane* | *tām u tasmāi nayāmasy āśvam ivāśvābhidhānyā z 12*  
*z 1 z*

I have supplied 2ab from Ś; the pādas would be most easily  
omitted if 1d and 2b ended alike, so that *jahi* may have once  
stood in our 1d. In 4b *utsutā* is of course only a conjecture.  
St 5abc occurs Ś 10. 1. 5abc. St 6 has appeared Ppp 2. 38. 3;  
it is reedited here, as the suggestions formerly made do not seem  
good.

## 2

(Ś 5. 23)

[f98a13] *oṣate me dyāvāpṛthivī okatā devī sarasvatī* | [14]  
*okato ma indraś cāgnīś ca kṛmīm jambhayatām imaṁ yasyendra*  
*kumārasya kṛmīm* [15] *ghanapate jahi* | *hatā viśvārātayogreṇa*

*vacasā mimā yo kṣāu parisarpa-*[16] *ti ye nāsāu parisarpati |*  
*natām yo madhyam gāschami tam kṛmīm jambhayāmāsi* [17]  
*virūpāu dvāu surūpāu dvāu kṛṣyāu dvo rohitāu dvāu | babhrus*  
*ca babhrukarnās ca grdhra-*[18] *ś kokās ca te hatāḥ ye krimayas*  
*śitavakṣā ye kṛṣṇās śitabāhavaḥ ye ke* [19] *ca viśvarūpās tān*  
*krimīn jambhayāmāsi | yo dviśīrṣas caturakṣaṣ krimiś carāṅgo*  
*[20] arjunah śrñāmy asya pṛsthīr apa vṛścāmi yaś chirah tad*  
*asāu sūryo agād vi-* [f98b] *śvadrṣṭo adrñhā | drṣṭānsya ghnīm*  
*adrṣṭān ca sarvānś ca pramṛṇaḥ krimīn. yavā-*[2] *śavākhāsas*  
*kaṣṭhīyāmo dhūksāmas ca parivrñavaḥ drṣṭas ca hanyatām*  
*krimir adr-*[3] *ṣṭas cota hanyatām. hito yavākho hataś ca pavir*  
*hato saṅganavān uta | hatā vi-*[4] *śvārātaya anena vacasā mama*  
*| sarveśām ca krimīnām bhīnadmy aśminā śiro da-*[5] *hāmy*  
*agninā mukham z 2 z*

Between lines 3 and 4 at the right the ms has *sarvāsām ca krimīnām dvitīyapustake*.

Read: *ote me dyāvāprthivī otā devī sarasvatī | otāu ma indras*  
*cāgnīś ca krimīm jambhayatām imam z 1 z asyendra kumārasya*  
*krīmīm dhanapate jahi | hatā viśvā arātaya ugrena vacasā mama*  
*z 2 z yo 'kṣyāu parisarpati yo nāsāu parisarpati | datām yo*  
*madhyam gacchati tam krimīm jambhayāmāsi z 3 z virūpāu*  
*dvāu sarūpāu dvāu kṛṣṇāu dvāu rohitāu dvāu | babhrus ca*  
*babhrukarnās ca grdhraś kokaś ca te hatāḥ z 4 z ye krimayaś*  
*śitavakṣā ye kṛṣṇās śitibāhavaḥ | ye ke ca viśvarūpās tān krimīn*  
*jambhayāmāsi z 5 z yo dviśīrṣas caturakṣaṣ krimiś sārāṅgo*  
*arjunah | śrñāmy asya pṛsthīr apa vṛścāmi yac chirah z 6 z ud*  
*asāu sūryo agād viśvadrṣṭo adrṣṭahā | drṣṭānś ca ghnann*  
*adrṣṭānś ca sarvānś ca pramṛṇaḥ krimīn z 7 z yavāsāsaḥ kaṣka-*  
*śāso dhuñksāsaś ca parivrñavaḥ | drṣṭas ca hanyatām krimir*  
*adrṣṭas cota hanyatām z 8 z hato yavāṣo hataś ca pavir hataḥ*  
*saganavān uta | hatā viśvā arātayo anena vacasā mama z 9 z*  
*sarveśām ca krimīnām sarvāsām ca krimīnām | bhīnadmy*  
*aśmanā śiro dahāmy agninā mukham z 10 z 2 z*

In st 1 *ote*, *otā*, and *otāu* are given as in Ś; but the ms reading may point rather to *oṣṭe*, *oṣṭā*, and *oṣṭāu*, from *ā + vas* with the meaning 'shining hitherward' or possibly 'abiding here.'

### 3

[f98b5] *tigmebhīr agnir arcibhīś śukreṇa deva śociṣā |* [6]  
*āmādo nī vaha tvam anyam āsu nī kṛṇva tām*



In a read agne, in d āsam ni kṛṇu tān. RV 6. 48. 7ab has our ab, but with brhadbhir for tigmehbir.

śociṣāgne arcisā ca nir daheto [7] aghāyavaḥ | sakhyam ā samkṛṇmahe tvam cam āmād upa sambhuvaṁ

Reading tvām cāmād in d would seem to give a possible sense to the stanza.

nir āmādo na-[8]nayāmasi niṣ kravyādho gṛhebhyaḥ | sam-yādo nāma ye deva te agne mārabhantām | [9]

Read nayāmasi in a, kravyādo in b: in c mānsādo seems probable.

āmādaś ca kravyādasaś eādasyobhayān saha | prajāṁ ye cakrire bhāgaṁ tām i-[10]to nir nayāmasi |

In a read kravyādaś, in b probably mānsādaś cobhayān: also tām in d.

yāmeṣv aramanītama pakvam uta dādṛṣu te yantu sarve sasa-[11]mbhūyānyatreto ghāyavaḥ |

For a read ya āmeṣv arasatamaṁ, in b dādṛṣuḥ: in c sambhūyā°, in d 'ghāyavaḥ.

ye na sīduṣ kṛtakṛta kilviṣakṛta sādhyā punas tvā-[12]n yajñīyā devā yantu yata āgatāḥ

For ab read ye nas seduṣ kṛtyākṛtaḥ kilbiṣakṛtas sakhyam: in c tān, in d nayantu. Our cd = Ś 14. 2. 10cd. At the end of b the ms reading might be sakhya.

avareṇa savarajo nenajam hastim ba-[13]lam | dhātā no bhad-rayā neṣat sa no gopāyatu prajāṁ |

There seems to be a contrast in pādas a and b between avareṇa and anena, but I can see nothing more; the sign transliterated 'ba' in 'balam' is not sure. Over the combination ts in neṣat sa the ms has śca.

kṛṇve ham rodasī varma [14] syāma savitus save | mātā no bhadrayā bhūmi dyāus cāsmān pātṛ aṇhasaḥ | [15]

Read 'ham in a, and bhūmir in c.

yad asurānām ahany asmān pāpāta medhinaḥ devānām paśya dāivyam āpa-[16]ś śundhantu mām imām |

In b pāpāta is probably some form of the root pā 'protect'; medhinaḥ might better be read. In c paśya probably balances pāpāta; pāda d (perhaps 'reading imam) can stand, but cf. KS 38. 5d āpaś ° māinasah.

yā te pitur marutām sumnam emi mā nas sūryasya samdrśo yu-[17]vathā | abhi no viro vati kṣametat pra jayāmahi rudra praja-[18]yā

Read: ā te pitar marutām sunnam emi mā nas sūryasya sañ-  
drso yuvathāḥ | abhi no vīro 'rvati kṣameta pra jāyāmahi rudra  
prajayā z 10 z

This is RV 2. 33. 1 with several variants.

yo garbhe antar yo vṛdhre | antar yaj jātām janitavyām ca  
pāuruṣam tasmāḥṛdyā [19] sañ haviṣā hamadhya sa naṣ prajām  
jaradaṣṭim kṛnotu z 3 z

Read: yo garbhe antar yo vṛdhre antar yaj jātām janitavyām  
ca pāuruṣam | tasmā ṛddhyā sañ haviṣā huvadhvam sa naṣ  
prajām jaradaṣṭim kṛnotu z 11 z 3 z

Cf. § 4. 23. 7b and TB 2. 6. 16. 2d.

## 4

(§ 19. 13)

[f99a] idyasū bāhū sthavirāu vṛṣānāu | cittrā yamā vṛṣabhāu  
pārayiṣṇū | tayokṣe prathama yo-[2]gāgate yābhyām catam  
asurānū svar yat. | āśuś śiśūno vṛṣabho no bhīmo ghanāgha-  
[3]naḥ kṣobhanaś carṣaṇinām. sañkrandano nimīṣa ekavīraś  
śatām senā ajayat sā-[4]kam indrah sañkrandanenānimīṣeṇa jṣ-  
nunū yodhyena duścyavanena dhrṣṇunū | ta-[5]d indreṇa  
jayata tat sahadhvañ yudho nara īṣuhastena vṛṣṇyā sa īṣuhas-  
tāis sa nakamkri-[6]bhīr vaśi saṁsrṣṭā adhi indro gaṇeṇa |  
saṁsrṣṭajit somapā bāhośaśkūrdhavadhanvā [7] pratihitābhīr  
astā | om ūrdhavadhanvā pratihitābhīr asthā balavijñāyas stha-  
vira-[8]ṣ pravīraḥ sahasvān vāji sahasāna ugraḥ abhivīro  
abhissatvā sahoji-[9]j jāitrāyāi ā ratham ā tiṣṭha kovidañ  
| imam vīram anu karsādhvam ugram indram satvāno [10] anu  
saṁrabhadhvañ | grāmajitam gojitam vajrabāhuñ jayantam  
ajmā pramṛnantam oja-[11]sā | abhi gottrāni sahasā gāhamāno  
madāyur ugrāś catamatsur indrah duśśya-[12]vanaṣ prtanāsād  
ayodhyo ssākam senā avatu pra yutsu | vṛhaspatī pari diyā [13]  
rathena rakṣohamitrāñ apabādhamānāḥ prabhañjan satrñ  
pramṛnanin amittrān asmā-[14]kam edhyevitā tanūnām. |  
indra eśam nayatā vṛhaspatir dakṣiṇo yajñas pura [15] etu  
somaḥ devasenānām abhībhañjatinām jayantinām maruto yantu  
madhye | [16] indrasya vṛṣṇo marutasya rājña ādityānām maru-  
tām śardha ugram | mahāmanasām [17] bhuvanacyavānām ghoṣo  
devānām jayatāmm ud astām. asmākam indras sa-[18]mrṣeṣu  
dhvajeṣu asmākam yā īśavas tā jayantu | asmākam vīra uttare  
bhava-[19]tv asmāñ devāso vatā haveṣu z 4 z

Read: indrasya bāhū sthavirāu vṛṣṇānu citrā imā vṛṣabhāu  
 pārāyishnū | tā yokṣye prathamāu yoga āgate yābhyām jitam  
 asurānām svar yat z 1 z āśuś śīśāno vṛṣabho na bhīmo ghanā-  
 ghanah kṣobhanaś carṣaṇīnām | saṅkrandano 'nimiṣa ekavīraś  
 śataṁ senā ajayat sākam indrah z 2 z saṅkrandananānimiṣeṇa  
 jiṣṇunāyodhyena duścyavanena dhr̥ṣṇunā | tad indreṇa jayata  
 tat sahadhvam yudho nara iṣuhastena vṛṣṇā z 3 z sa iṣuhastāis  
 sa niṣaṅgibhir vaśī saṁsraṣṭā sa yudha indro gaṇeṇa | saṁ-  
 srṣṭajit somapā bāhuśardhy ūrdhavadhanvā pratihitābhir astā z  
 4 z balavijñāya sthaviraṣ pravīraḥ sahasvān vāji sahamāna  
 ugraḥ | abhivīro abhisatvā sahojij jāitrāyendra ratham ā tiṣṭha  
 govidam z 5 z imāṁ vīram anu harṣadhvam ugram indraṁ  
 satvāno anu saṁrabhadhvam | grāmajitaṁ gojitaṁ vajrabāhuṁ  
 jayantam ajma pramṛnantam ojasā z 6 z abhi gotrāni sahasā  
 gāhamāno adāya ugraś śatamanyur indrah | duścyavanaṣ pṛta-  
 nāṣāḍ ayodhyo 'smākaṁ senā avatu pra yutsu z 7 z vṛhaspate  
 pari diyā rathena rakṣohāmitrāṁ apabādhamānaḥ | prabhañjaṁ  
 śatrūn pramṛnann amitrān asmākam edhy avitā tanūnām z 8 z  
 indra eṣāṁ netā vṛhaspatir dakṣiṇā yajñāṣ pura etu somaḥ |  
 devasenānām abhibhañjatinām jayantinām maruto yantu  
 madhye z 9 z indrasya vṛṣṇo varuṇasya rājña ādityānām maru-  
 tāṁ śardha ugram | mahāmanasāṁ bhuvanacyavānām ghoṣo  
 devānām jayatām ud asthāt z 10 z asmākam indras samṛteṣu  
 dhvajeṣv asmākaṁ yā iṣavas tā jayantu | asmākaṁ vīrā uttare  
 bhavantv asmān devāso 'vatā haveṣu z 11 z 4 z

The version restored here accords very closely with that of Ś:  
 the emendations are proposed the more confidently because of a  
 growing belief that it will become clear that much of Ś Bk 19  
 is drawn from Ppp, as was suggested by Roth, *Der AV in Kasch-  
 mir*, p. 18.

## 5

[f99a19] vāiśvanarād arocata jāto hira-[20]nyayo maṇiḥ tam  
 ābharad vṛhaspatih kasyapo vīryāya kaṁ vṛhaspataṁs tam  
 a-[f99b] kṛṇo maṇim vāiśvanaram saha saptarṣayo balāya kaṁ  
 saṁ dadhuḥ tvā vayodhasaḥ viśve de-[2]vās tv indriyam saptar-  
 ṣayaś ca saṁ dadhuḥ jāto hiraṇyayo maṇir agner vāiśvanarād  
 adhi | [3] aśvatho jātaṣ prathamō gneṣ priyatamā tanūḥ vāiś-  
 vānarasya sr̥ṣṭyā kṛtyādūsi-[4]ṣ kṛto maṇiḥ kṛtyādūṣim tvāvi-  
 daṁ kṛtyādūṣim bharāsi tvā kṛtyādūṣim kṛ-[5]ṇomi tvā

*krtyādūṣim vayodhasam | patatrī pakṣi balavān krtyādūṣis  
sa-[6]pūtnahā nitanni viśvabheṣaja ugraṣ patiko maṇiḥ patatrī  
te balāya [7] kam nitannir bheṣajāya te | jāto hiraṇyayo maṇir  
apa rakṣāṁsi sedhatu | de-[8]vo maṇis sapatnahā rakṣohāmi-  
vacātanaḥ hiraṇmayam naraṁśmāna kaśya-[9]penābhṛtaṁ saha |  
vāiśvānaram te namāikam āhur agner yones saha candreṇa  
jātam [10] gayasphānaṣ pratarāṇo vadhodhaṣ krtyādūṣir bala-  
gahāsy ugraḥ yasyedaṁ bhūmyā-[11]m adhi niṣkrāntam pān-  
sure padam | mṛdā nas tanno yad rūpas tasyasnāhi tanūvadhi |  
[12] dūṣā tvāvidaṁ vayam devasya savitus save | jīvātave  
bharāmasi mahyā [13] ariṣṭatātaye | āśchedanaṣ pratyedano  
dviṣatas tapano maṇiś śatruṇjayas sa-[14]patnahā dviṣantam  
apa bādhatām. z 5 z a 1 z*

Read: vāiśvānarād arocata jāto hiraṇyayo maṇiḥ | tam  
ābharad vṛhaspatih kaśyapo vīryāya kam z 1 z vṛhaspatis tam  
akṛṇod maṇim vāiśvānaram saha | saptarṣayo balāya kam sam  
dadhuṣ tvā vayodhasaḥ z 2 z viśve devās tv indriyam saptar-  
ṣayaś ca sam dadhuḥ | jāto hiraṇyayo maṇir agner vāiśvānarād  
adhi z 3 z aśvattho jātaṣ prathamō 'gneṣ priyatamā tanūḥ |  
vāiśvānarasya srṣṭyā krtyādūṣiḥ kṛto maṇiḥ z 4 z krtyādūṣim  
tvāvidaṁ krtyādūṣim bharāmi tvā | krtyādūṣim kṛṇomi tvā  
krtyādūṣim vayodhasam z 5 z patatrī pakṣi balavān krtyādūṣis  
sapatnahā | nitunnir viśvabheṣaja ugraṣ patiko maṇiḥ z 6 z  
patatrī te balāya kam nitunnir bheṣajāya te | jāto hiraṇyayo  
maṇir apa rakṣāṁsi sedhatu z 7 z devo maṇis sapatnahā rakṣohā-  
mīvacātanaḥ | hiraṇmayam naraṁśmāna kaśyapenābhṛtaṁ saha  
z 8 z vāiśvānaram te nāmāikam āhur agner yones saha candreṇa  
jātam | gayasphānaṣ pratarāṇo vayodhaṣ krtyādūṣir valagahāsy  
ugrah z 9 z yasyedaṁ bhūmyām adhi niṣkrāntam pānsure padam  
| mṛdā nas tanvo yad rapas tasyāsnāhi tanūvasin z 10 z dūṣām  
tvā vidma vayam devasya savitus save | jīvātave bharāmasi  
mahyā ariṣṭatātaye z 11 z āśchedanaṣ pracchedano dviṣatas  
tapano maṇiḥ | śatruṇjayas sapatnahā dviṣantam apabādhatām  
z 12 z 5 z anu 1 z

In 6c and 7b nitunnir is a conjecture which may be found acceptable: patiko I would regard as a variant form of pataka. In 8c we might consider as a possibility araśmānaṁ; the two hemistichs do not hang together well. For 9c cf RV 1. 91. 19c; for 11b cf RV 5. 82. 6b etc; for 12b cf Ś 19. 28 passim; and for 12d cf SMB 1. 2. 1c.



## 6

[f99b14] *patyasya sthū*-[15]*nā prthivī dādḥāra ṛtena devā amṛtām anv avindan.* | *dhruvena tvā ha*-[16] *haviṣā dhārayāmy abhi tad dyāvāprthivī ghrṇātām*

In a we may probably read *pastyasya sthūnāḥ*; in b *tena* and *amṛtam*, tho *ṛtena* would seem possible; the form suggested is § 13. 1. 7d. In c read *dhruvena* and *haviṣā*, in d *ghṛṇātām*; our d is RV 10. 47. 8c.

*yebhīr homāir viśva*-[17]*karmā dadhāremām prthivīm mātaraṁ naḥ* | *tebhiṣ tvā homāir iha dhārayā*-[18]*m ṛcam satyam anu carantu homāḥ*

In b read *dādḥāre°*, in cd probably *dhārayāmy ṛtam*.

*iha dhriyadhvaṁ dharuṇe prthivyā uśatyā* [19] *mātus subhagāyā upasthe* | *aparāṇutvā sahasā modamānā asmi*-[20]*n vāstāu suprajāsāu bhavātha* |

In c I would suggest *upārṇudhvaṁ*; in d read *suprajaso* (the stem *supraja* seems not quotable in AV). Note § 14. 2. 43b *hasāmudāu mahasā modamānāu*.

*suprajāsāu sahasā modamānā varṣman prthi*-[f100a]*vyā upari śrayadhvaṁ* | *asyāi śālāyāi śarma yacchantu devā dhārābhīr enām prthivī pi*-[2]*partu* |

Read *suprajaso mahasā* in a: *mahasā* also in st 3c.

*imām śālām śrāiṣṭhyatamām vasānām ariṣṭavīrām abhi sañcarema* | *ṛḍhā ta*-[3]*pasito bhavantu sthīrāvīrā upasado bhavantu* |

The ms corrects to *ṛḍhā u°* in c. In a read *śrāiṣṭhyatamām*; in c *upamito*, in d *sthīravīrā*. The insertion of *asyā* at the beginning of c would improve the pāda.

*imām śālām savitā vāyu*-[4]*r indro vrhaspatin nimnotu prajānan.* | *ukṣāntūrṇā maruto ghr̥tena bhago no rājā ni* [5] *kṛṣaṁ dadātu* |

Read: *imām śālām savitā vāyur indro vrhaspatir ni minotu prajānan* | *ucchantūnnā maruto ghr̥tena bhago no rājā ni kṛṣiṁ dadātu* z 6 z

This is § 3. 12. 4; but § has *tanotu* in d.

*mānasya patni haviṣo juṣasva tivrāntasya bahulamadhyamasya* | [6] *ā tvā śaśir vādhyatām ā kumāra ā vābhyantām dhenavo nityavatsāḥ*

Read: *mānasya patni haviṣo juṣasva tivrāntasya bahula-*

madhyamasya | ā tvā śīsur vāsyatām ā kumāra ā vāsyantām  
dhenavo nityavatsāh z 7 z

With our ed compare § 3. 12. 3cd and also PG 3. 4. 4.

*dr̥dhās te sthūnā* [7] *bhavantu bhūmyām adhi dr̥dhāḥ pakṣāsas*  
*tavidhe viśāle* | *sthīravīrā annasi*-[8] *tā na edhi* | *śarma no yaścha*  
*dvipade catuṣpade* |

Read taviṣe in b; in c probably sthīravīrāṇna°; delete colon  
after edhi, and read yaccha in d.

*śālā devī gārhapatyāya ca*-[9] *klīpe tṛṇaṁ vasānā jagatī ṣusevā*  
| *sthīrāṅgaṁ tvā sthīrapāuruṣān asya pa*-[10] *ttriḥ sthīrā tvā*  
*vīrā abhi sañcarema* |

Read caklīpe in a, tṛṇaṁ and suṣevā in b: in c °ṅgām and  
°pāuruṣām, but for asya pattriḥ I can suggest nothing.

*vāstoṣ pate prati jāniḥy asmān dvāveśo* [11] *anamīvo na edhi*  
| *yan tvemahe pṛtanas taj juṣasva catuṣpado dvipadā veṣṭ*  
*e*-[12] *ha z 1 z*

Read: vāstoṣ pate prati jāniḥy asmān svāveśo anamīvo na  
edhi | yat tvemahe prati nas taj juṣasva catuṣpado dvipada ā  
veṣayeha z 10 z 1 z

For this stanza see RV 7. 54. 1, etc., but with a different pāda  
d: Kāuś 43. 13 quotes the stanza as here. Pāda d is § 13. 1. 2d.

## 7

[f100a12] *darbhogra oṣadhīṇām śatakāṇḍo ajāyata* | *sahasra-*  
[13] *vīryaṣ pari naṣ pātu viśvataḥ*

Over sahasra the ms has a correction mamahasavīryaḥ.

Read darbha ugra in a; for c maṇiḥ sahasra°. § 2. 4. 2 has  
the second hemistich as here; in general cf § 19. 32.

*yathā bharbho ajāyamānas tvacaṁ bhīnantya* [14] *bhūmyām*  
| *evāsya bhidyatām jano yo naḥ pāpam cikitsati* |

Read darbho jāyamānas in a, and bhīnatti bhūmyāḥ in b.

*apa nātram a*-[15] *pa kṛtyām apa rakṣasya dhānvā* | *amīvās*  
c \* \* \* \* \* *sarvāś ca yātu*-[16] *dhānaḥ*

Read rakṣāṇsi dhanvā in b: in cd cātayāmasi sarvāś ca  
yātudhānyah. Tho the ms is defaced, enough traces of letters  
remain to give a basis for restoration. At the end of pāda d  
the ms interlines the correction nyah.

*asthi vāi nivata udvalaṁ na vāi sarvam anuplavam* | *asi tvam*  
*tasya dūṣa*-[17] *no yo naḥ pāpam cikitsati* |

With *asti* in a the first hemistich might stand; and *asti* would seem rather better than *asi*.

*pari sāyaṁ pari prātaḥ pari madhyandinaṁ pa-[18]ri garbho hiranyahastaghaṇaḥ pari naḥ pātu viśvataḥ*

Read *madhyamdinam* in b; and *uta* for *pari* at the end of b would be better but perhaps is not necessary. In c read *darbho*.

*girāu jātās svarāsi [19] sākaṁ somena babhruṇā | mā pāpakrtvānaś śikho mā pākaḥ puru-[f100b] ṣo ri naḥ pātu vidvataḥ z*

In a *svarād* *asi* might be better than *svarāsi* (from *sv*). In c we might read *śiśur* for *śikho*, and in d *pākaḥ puruṣo riṣat*: in e read *pari* and *viśvataḥ*.

*sahasrakāṇḍas taviṣas tīkṣṇavalśo viśāsahi | [2] garbhena sarpā rakṣāṁsy asivās cāpadhāmāsi |*

In b read *viśāsahih*, in c *darbhena sarpān*, in d *amivās*.

*apadugdham duṣvapni apada-[3]gdhā arātayaḥ sarvaś ca yātudhānyaḥ*

For a read *apadagdham dussvapnyam*: in c *sarvāś*.

*mā tvā dabhaṁ yātudhānān sā [4] sā dhradhniś śakuniḥ patham. | darbho rājā samudriyaḥ pari naḥ pātu vi-[5]śvataḥ z 2 z*

Read: *mā tvā dabhaṁ yātudhānā mā gṛdhnuś śakuniḥ patan | darbho rājā samudriyaḥ pari naḥ pātu viśvataḥ z 9 z 2 z*

## 8

*[f100b5] yo naḥ pāpēna vacasā ghoṣatodṛkta vṛvat. | [6] ārāś chapatam aprāsmām upanadyātu sarvataḥ |*

In b perhaps we may read °*odrikto* 'bravat'; in c *ārāc chapatham*, and possibly *ā parasmād*, or better *apāsmād*; in d *apanudyatu*.

*yan naś śapād varuṇo ya-[7]t sapatniś śvaśrūr vā yaś chvaśuro vā śapāti | jyāyasaś capathām vayi-[8]yavāinam yāvayāmāsi |*

Read: *yan naś śapād varo no yat sapatnī śvaśrūr vā yac chvaśuro vā śapāti | jyāyasaś śapathān vā ye avāinān yāvayāmāsi z 2 z*

*yām samasyante pathām vākṣampānṛtyām adhi | yuvaṁ [9] tam bibhṛad vāhvo pūrvaḥ pratiśśṛṇyātām |*

For ab it would seem possible to read *yān samasyante śapathān yān śapān anṛtān adhi*. In c if *yuvaṁ* is correct it might be

followed by *tān bibhrad vāhyo*, or *bibhradvāhyāu*; for *d* we then would read *pūrvā pratiśrñyātām*.

*ṛjukeśo yavo ma babhrūr maghavā* [10] *no na sābhya hiraṇyadhanvām śapathām tupejatu tām pītvendro vṛttram śakno jaghā-* [11] *na* |

For *ab* a probable reading is *ṛjukeśo yavas sa babhrur maghavā no na sādhyah*. For *c* we might read *hiraṇyadhanvā śapathān tv apejatu*; in *d* read *tām* and *vṛtram* *śakro*: in the right margin the ms indicates the correction *kra* for *kno*.

*vāsava sāiśāhyata ṛsabhas sahasvān śapathān iva* | *ārā carantu śapathā* [12] *itā ito jihvōditārasās santu sarve* |

In *a* there may be some form of *sah*, but I can suggest nothing satisfactory; in *b* *sahasvān* is probable. In *c* read *ārāc*, in *de* *itā ito jihvoditā arasās*.

*nāsagrām hā vāco helād ī-* [13] *kṣitā* | *aghoracakṣasa śarma te varma kṛmāsi* |

In the first part of this I can suggest nothing beyond the division of the words: read *aghoracakṣasaś*.

*apāñico yantu śapathā-* [14] *d anenāstāghāyunā* | *yo no durasyān jīvase senā nākasyeṣate* | [15]

Read *apāñico*, and probably *śapathā anenāstā aghāyunā*. In *c* *durasyan* is probable, and if *jīvase* is a verb the third person *jīvati* would seem better; for the rest I can see only *iṣate* at the end.

*pari pātu śapathā* | *d anṛtād dūritād uta* | *pari mā jyāyasaś śaṅ-* [16] *sād divo rakṣatu mām iṣam* |

Read: *pari mā pātu śapathād anṛtād dūritād uta* | *pari mā jyāyasaś śaṅsād devo rakṣatu mām iṣam* *z* 8 *z*

The end of *d* may not be good, but it seems possible: *imām* would be better.

*anāsta yajñam śapathāir anuci vyāddhyam kṛtam* | [17] *vṛhada varma prati muñcāmi te* |

In *a* read *anaṣtam* rather than *anvāsta*; in *b* *anūci vyāddhyam* would seem possible if *vyāddhyam* can be a noun: read *vṛhad varma*.

*yuvantardhyayāyānsīva pakṣaṇā-* [18] *viśantu patatṛinaś śapātāram śapathāṣ punaḥ* *z* 3 *z*

Read: *tyuvantardhyayāyānsīva† pakṣiṇaḥ* | *ā viśantu patatṛinaś śapātāram śapathāṣ punaḥ* *z* 10 *z* 3 *z*

The text in *a* looks somewhat like that of 3c above; both *pādas* seem hopeless.



## 9

(Ś 5. 7)

[f100b18] *a no di-*[19]*śam sā pari śthārāter mā nor dakṣāir*  
*dakṣiṇā yātumāvān punaḥ pra jātā* [f101a] *śavitā ca yaśchatām*  
*nasor viraśchāyāsamarḍdhyāi ca kṛṇva* |

Read: ā no diśa mā pari śthā arāte mā no dhakṣīr dakṣiṇām  
 yātumāvān | punaḥ pra dhātā śavitā ca yacchatām namo vīrt-  
 sāyā asamarḍdhyāi ca kṛṇmah z 1 z

This varies greatly from Ś, having an entirely different cd:  
 the gender of yātumāvān is not consistent with a and d.

*yam arāte purodhatṣvāi puru-*[2]*rāpṛṇam* | *namas te tasmāi*  
*kṛṇo mā vanīm mama vyathah*

Read: yam arāte purodhatse puruṣam parirāpṛṇam | namas  
 te tasmāi kṛṇmo mā vanīm mama vyathah z 2 z

Ś has °rāpṛṇam in b; perhaps it should stand here also.

*anavadyābhiḥ prayuñjma-*[3]*he manasā hṛdayena ca* | *arātī*  
*tanvo mā vīriśche diśchantām parirāpṛṇi* [4]

In a anavadyābhiḥ would seem possible; in cd read arāte and  
 vīrtser ditsantam: tanvam would be better than tanvo. This  
 is not in Ś.

*pr ṇo vanir devakṛtā divā naktam ca siddhyatu* | *rātīm anu-*  
*preme vayan namo stv a-*[5]*rāyataye* |

In a read pra ṇo, in b sidhyatu: in c arātīm, in d 'stv arāyataye.

*uta nagna āpobhavati svapnayyā sṛjese canam* | *rāte citti*  
*vīri-*[6]*śchindy ākūtim puruṣasya ca* |

Read: uta nagnā bobhuvati svapnayā sṛjase janam | arāte  
 cittīm vīrtṣyanty ākūtim puruṣasya ca z 5 z

*paro mehy asimṛddhe mṛte hetīm nayāmasi* | *yam dvi-*[7]*śmas*  
*taṁ vimvakavyā bhūtvā sṛgmanī rukmanī drśet.*

For ab we may probably read paro mehy asamarḍdhe vi te  
 hetīm nayāmasi; cf Ś 7ab where paro 'pehy stands. If we may  
 read viśvakavyā and sragmanī, the rest might stand.

*namas te stu samṛddhe* [8] *māmāham purodhīm kṛṇv atha*  
*varmī tvāham namivantīm nutadantīm mā te martyām sa-*[9]  
*santyebhya adhi nirvadantīm*

It seems that samṛddhe is correct here, not asamarḍdhe; if so  
 the next pāda might possibly be māmāham puramdhiṁ kṛṇu:  
 these suggestions are made to seem the more doubtful by the fol-  
 lowing words which are in part parallel to Ś 7cd where tvā refers  
 to asamarḍdhi. It seems clear that Ppp intends nimivantīm

nitudentim, and probably arāte for mā te; amartyām martye-  
bhyo might be possible. For atha varmī one might think of  
atha vanve, or perhaps vṛṇve.

*mā no vanim mā vācam vīriścam ugrāv indrāgnī [10] nām  
bhajatām vasūni sarve no dya diśchatta arātim prati haryatām*

Read vīrtsīr in a, and na ā in b; in c ditsanto, and in e no  
'dya and haryatā.

*sa vadā-[11]ni devānām devadūtiṣu |*

These words are all that the ms gives to correspond to Ś st 4.  
The stanza in Ś reads, sarasvatīm anumatiṁ bhagaṁ yanto havā-  
mahe | vācam juṣṭām madhumatīm avādiṣaṁ devānām devahū-  
tiṣu.

*yaṁ vācā mama kuryāj jihvayoṣṭhāpidhā-[12]nayā | śraddha  
cam adya vindatu dattās somena babhruṇā z 4 z*

Read: yaṁ vācā mama kuryāj jihvayāuṣṭhāpidhānayā | śrad-  
dhā tam adya vindatu dattā somena babhruṇā z 10 z 4 z

The first hemistich in Ś st 5 is yaṁ yācāmy ahaṁ vācā sarasva-  
tyā manoyujā: our pāda a seems possible but if it should be  
emended to yaṁ yācāmi then makuryāj may conceal an instru-  
mental agreeing with jihvayā, or parallel to it.

## 10

(Ś 19. 39)

[f101a13] āitu devas trāyamāna kuṣṭho himavatas pari | tak-  
mānam sarvaṁ nāśayaṁ sa-[14]rvās ca yātudhāvyah trīṇi te  
kuṣṭha nāmāni naghamaṁro naghāriṣo na ghā-[15]yaṁ puruṣo  
riṣat. | asmāi pari vravīmi tvā sāyaṁ prātar atho divah jī-[16]  
valū nāma te mātā jīvanto nāma te pitā | mārṣā nāma te śvaśāḥ  
u-[17]ttamo sy oṣadhīnām anaḍvān jagatām iva | vyāgra sva-  
padām iva naghāyaṁ [18] puruṣo riṣat. | asmāi pari vravīmi  
tvā sāyaṁ prātar atho divah ti-[19]syāmividyō girayebhyas trir  
ādityebhyas pari | trir jāto viśvadevebhyas sa [f101b] kuṣṭho  
viśvabheṣaja | sūkam somena tiṣṭhasi takmānam sarvaṁ nāśayaṁ  
sarvās ca yātu-[2]dhānyah āsvattho devasadanas trītyasyām  
itāu divi | tatrāmṛtasya cakṣaṇam tva-[3]ṣ kuṣṭho jāyatāt sah  
hiraṇye non acarad dhiranyardhandhanā divi | sa yatra nava-  
[4]ṣ paribhraṣaṇam yatra himavatas śirah tatrāmṛtasya cakṣa-  
nam tatas kuṣṭho ajāya-[5]ta | sa kuṣṭham viśvabheṣaja sūkam  
somena tiṣṭhasi | takmānam sarvaṁ nāśayaṁ sarvā-[6]ś ca

*yātudhānyah yaṁ tvā veda pūrvakṣvāko yaṁ vā tvā kuṣṭhikāś  
ca ahiśyā-[7]vaso anusāriśchas tenāsi viśvabheṣajāḥ śīrśālākām  
tṛtīyakām sa-[8]danti yaś ca hāyanah takmānaṁ viśvadhāvīryā  
adharāñcam parā suvah z [9] z 5 z anu 2 z*

Read: āitu devas trāyamānah kuṣṭho himavatas pari | tak-  
mānaṁ sarvaṁ nāśayan sarvās ca yātudhānyah z 1 z trīni te  
kuṣṭha nāmāni naghamāro naghāriṣo na ghāyaṁ puruṣo riṣat |  
asmāi pari vravīmi tvā sāyaṁ-prātar atho divā z 2 z jīvalā nāma  
te mātā jīvanto nāma te pitā mārṣā nāma te svasā | na ghāyaṁ  
puruṣo riṣat | asmāi ° ° z 3 z uttamo 'sy oṣadhīmā anaḍvān  
jagatām iva vyāghraś śvapadām iva | na ghāyaṁ puruṣo riṣat  
| asmāi pari vravīmi tvā sāyaṁ-prātar atho divā z 4 z trīs śāmbu-  
bhyo 'ṅgirebhyas trir ādityebhyas pari | trir jāto viśvadeve-  
bhyah | sa kuṣṭha viśvabheṣaja sākāṁ somena tiṣṭhasi | takmā-  
naṁ sarvaṁ nāśayan sarvās ca yātudhānyah z 5 z aśvattho  
devasadanas tṛtīyasyām ito divi | tatrāmṛtasya cakṣaṇaṁ tataś  
kuṣṭho 'jāyata | sa kuṣṭha ° ° | takmānaṁ ° ° z 6 z hiraṇyayī  
nāur acarad dhiraṇyabandhanā divi | tatrā ° ° ° | sa kuṣṭha ° °  
| takmānaṁ ° ° z 7 z yatra nāvaṣ prabhraṇsanaṁ yatra hima-  
vataś śīraḥ | tatrāmṛtasya cakṣaṇaṁ tataś kuṣṭho ajāyata | sa  
kuṣṭha viśvabheṣaja sākāṁ somena tiṣṭhasi | takmānaṁ sarvaṁ  
nāśayan sarvās ca yātudhānyah z 8 z yaṁ tvā veda pūrva  
ikṣvāko yaṁ vā tvā kuṣṭhikāś ca | tahiśyāvaso anusāriśchas  
tenāsi viśvabheṣajāḥ z 9 z śīrśālākām tṛtīyakām sadandir yaś ca  
hāyanah | takmānaṁ viśvadhāvīryādharañcam parā suva z 10  
z 5 z anu 2 z

There are a number of variations from Ś here. In 5a śāmbu-  
bhyo is adopted on the testimony of the Ś mss, which also seem  
to support the form 'ṅgirebhyas; 5d is emended to harmonize  
with the tiṣṭhasi of 5e. The most important variation is in giv-  
ing 5d-g with stt 6 and 7; this seems to be indicated by the ms  
in f101b3 by the saḥ before hiraṇye and the sa before yatra.  
In 9ab I have merely tried to keep close to the ms: in 10a  
śīrśālākām is probably correct but its meaning is not clear.

## 11

Cf Ś 3. 21. 10, RV 10. 162 passim, and MG 2. 18. 2 passim.

[f101b9] *ye parvatās somaprṣṭhāpa uttānaśi-[10]vari | vātaś  
parjanyaḍ agnis te kravyūdam aśīsamāṁ | yas te hantu carāca-  
[11]ram utthāsyantaṁ sarīrṣam. garbhaṁ yo daśamāsyam*

*tam ito nāśayāmasi | [12] yad agnibhyapsaraso gandharvām  
gehya uta | kravyādo mūrādevinas tām ito [13] nāśayāmasi | yas  
tā urv ārohaty asṛk te rehaṇāya kaṁ | āmādaṣ kravyā-[14]dhe  
ripūns tām ito nāśayāmasi | yas te śroni vyāvāity antarā dam-  
patī [15] śaye | yonī yo antar ārelhi tam ito nāśayāmasi | yas  
tvā svapnena ta-[16]masā mohayitvā nipadyate | rāyaṁ kaṇvaṁ  
pāpmānaṁ tam ito nāśayā-[17]masi | hā hī kharva khalute  
nāigur akarṇa tuṇḍīla | indraś ca tigmasā-[18]yudhaṁ tena tvā  
nāśayāmasi | nasas taṇḍāya namaṣ kusumāya namaṣ pra-[19]  
diṣṭhāmne namaṣ kaśyade namaṣ tubhyaṁ nirṛte viśvavāre jale  
maṁ dhāpaye [20] tām viśvarūpaṁ yāvad dyāur yāvat pṛthivī  
yāvat payeti sūryaḥ tāvatvam u-[f102a]m ugra lulgulo parimāṁ  
pāhi viśvataḥ z 1 z*

In the left margin opposite the first two lines the ms has rakṣāmantraṁ. Line 18 is slightly defaced.

Read: ye pārvatās somaprsthā āpa uttānaśivarīḥ | vātaṣ par-  
janya ād agnis te kravyādam aśīśaman z 1 z yas te hanti carā-  
caram utthāsyantaṁ sarīṣipam | garbhaṁ yo daśamāsyam tam  
ito nāśayāmasi z 2 z yad agnibhyo 'psaraso gandharvā gehyā  
uta | kravyādo mūrādevinas tām ito nāśayāmasi z 3 z yas tā ūrv  
ārohaty asṛk te rehaṇāya kaṁ | āmādaṣ kravyādo ripūns tām ito  
nāśayāmasi z 4 z yas te śroni vyāvāity antarā dampatī śaye |  
yonim yo antar ārelhi tam ito nāśayāmasi z 5 z yas tvā svapnena  
tamasā mohayitvā nipadyate | arāyaṁ kaṇvaṁ pāpmānaṁ tam  
ito nāśayāmasi z 6 z hā hī kharva khalite †nāigur akarṇa tuṇḍīla  
| indrasya tigmam āyudhaṁ tena tvā nāśayāmasi z 7 z namaṣ  
tuṇḍāya namaṣ kusumāya namaṣ pratiṣṭhāmne namaṣ †kaśyade  
| namaṣ tubhyaṁ nirṛte viśvavāre jale sam dhāpaye tām viś-  
varūpām z 8 z yāvad dyāur yāvat pṛthivī yāvat paryeti sūryaḥ  
| tāvat tvam ugra gulgula parimāṁ pāhi viśvataḥ z 9 z 1 z

In st 7b nijur or even nāijur might be read: in 8b prati-  
ṣṭhāmne is probably good but for kaśyade I can think of noth-  
ing: in 8d we might consider jvāle instead of jale.

## 12

[f102a1] yāikarāgnīm ekavratā-[2]m ekasthām ekalāmikām |  
pājām sannacātanām jāitrāyāśchāvadāmasi | [3] yāikarājñī  
ekavratā ekasthā ekalāmike | na tvā sapatnī sasaha śai re-[4]  
cana vāhyā uttarāhaṁ tattarabhyo uttared adharabhyah adhas  
sapatnī sāmakty adha-[5]red adhārabhyah na sāindhavasya puṣ-



*pasya sūryo snāpayati tvacām. pāṭe snāpa-[6]yātvayā sapatnā varcādadhe | na vāi pāṭe pāṭe vahasi subhagāṅkaraṇīd a-[7]si pāṭe bhagamyā no dheyatho mā mahiṣīṇ kṛṇu | yat pāṭe adha vrkṣe vātapla-[8]vā mahīyame | jayanti pratyātiṣṭhanti sañjāyā nāma vāsi | uttānapa-[9]rṇām subhagām sahamānām sahasvatīm | aśchā vrhadvadā vada pāṭām śapatna-[10]cātānīm pāṭām ivy āṣṇān hantavā amurebhyah tayā sapatnyām sākṣīya mahe-[11]ndro dānavān iva | pājū bibharty aṅkuśām hiraṇyavantam aṅkinām | tena sapatnyā [12] varca ālumpasi samedhamat. imām khanāmy oṣadhīm vīrudhām balavatta-[13]mām athā sapatnīm bādgate kṛṇute kevalam patim. z 2 z*

Read: ekarājñīm ekavratām ekasthām ekalāmikām | pāṭām sapatnacātānīm jāitrāyācchāvadāmāsi z 1 z ekarājñy ekavrata ekastha ekalāmike | na tvā sapatnī sasāha †śāi recana vāhyā† z 2 z uttarāham uttarābhyā uttared adharābhyah | adhas sapatnī †sāmaky adhared adharābhyah z 3 z na sāindhavasya puspasya sūryah snāpayati tvacā | pāṭe snāpayatu tvayā sapatnyā varca ādade z 4 z na vāi pativahāsi subhagāṅkaraṇīd asi | pāṭe bhagām ā no dhehy atho mā mahiṣīṇ kṛṇu z 5 z yat pāṭe adho vrkṣe vātaplavā mahīyase | jayanti pratyātiṣṭhanti sañjayā nāma vā asi z 6 z uttānaparnām subhagām sahamānām sahasvatīm | acchā vrhadvadām vada pāṭām sapatnicātānīm z 7 z pāṭām indro vyāśnād dhantavā asurebhyah | tayā sapatnīm sākṣīya mahendro dānavān iva z 8 z pāṭā bibharty aṅkuśām hiraṇyavantam aṅkinām | tena sapatnyā varca ālumpasi samedhamat z 9 z imām khanāmy oṣadhīm vīrudhām balavattamām | athā sapatnīm bādgate kṛṇute kevalam patim z 10 z 2 z

The word ekalāsikā, or ekamālikā, might be better than ekalāmikā as given in stt 1 and 2. Our st 3 is an interesting variant of § 3. 18. 4; sāsakty would seem quite possible in pāda c, intensive of sañj; Edgerton suggests māmaky. Our st 8 has some similarity to § 2. 27. 4 and 5 (Ppp 2. 16. 3). For our st 10 cf § 3. 18. 1 and 2.

### 13

[f102a14] yāsām ārād āghoṣāso vātasyāi prthag yatah tāsām sanvanām indra apa-[15]kṛtāś chirah yās purustād ācaranti sākām sūryasya raśmibhih yā vācam a-[16]nasavyamny antarikṣed adho divah yāsām preṅkhyo divi vṛddho antarikṣe hi-[17]ranyayah yās patanti vātarathād uttānās pādaghātīnīm vrkṣām parisa-[18]rpanti sā cakṣu karikrati | yās ca tvā riṣām gaśchanti

*vikumbhās celanāsini | [19] yāsam siktavām iṣur grho mito  
hiranyayaḥ yā rokāiḥ papadyante pu-[20]ṣkalāir iva jāmaya |  
yā nadīḥ pratigāhayante saṁrabhya kanyā vayah yā-[f102b]s  
tīrthan avagāhante ghnyā svaśītir iva | yās samudrād uścāranty  
uścāir ghoṣān kanikrati | ā-[2]gaśchantī janam janam iśchantīḥ  
prahitam bahu | tāsām sunvatīm indro apakṛtaś chirah [3] z  
3 z*

Read: yāsām ārād āghoṣāso vātasyeva prthag yatāḥ | tāsām  
śvanvatīnām indro apakṛntac chirah z 1 z yās purastād ācaranti  
sākam sūryasya rāsmibhiḥ | tāsām ° ° z 2 z yā vācam ṭana-  
savyaminy antarikṣād atho divaḥ | tāsām ° ° z 3 z yāsām  
preṅkho divi vṛddho antarikṣe hiranyayaḥ | tāsām ° ° z 4 z  
yās patanti vātarathād uttānāḥ pādaghātiniḥ | tāsām ° ° z 5 z  
yā vṛkṣām parisarpanti ṭsā cakṣuḥ karikrati | tāsām ° ° z 6  
z yās ca tvā riṣām gacchanti vikumbhās celanāsiniḥ | tāsām ° °  
z 7 z yāsām sikatāvān iṣur grho mito hiranyayaḥ | tāsām ° ° z  
8 z yā rokāiḥ prapadyante puṣkalāir iva jāmayaḥ | tāsām ° °  
z 9 z yā nadīḥ pratigāhante saṁrabhya kanyayā vayah | tāsām  
° ° z 10 z yās tīrtham avagāhante 'ghnyaś svasatīr iva | tāsām  
° ° z 11 z yās samudrād uccaranty uccāir ghoṣān karikrati |  
āgacchantīr janam-janam icchantīḥ prahitam bahu | tāsām śvan-  
vatīnām indro apakṛntac chirah z 12 z 3 z

## 14

CF TS 2. 3. 10. 3, and KS 11. 7

[f102b3] *agnir āyusmān sa vanaspatibhir āyusmān. sa  
māyusmān āyu-[4]śmantam kṛnotu | vāyur āyusmān so antarik-  
ṣeṇāyusmān. sūrya āyusmān sa di-[5]vāyusmān. | candra āyus-  
mān sa nakṣattrāir āyusmān. soma āyusmān sa oṣa-[6]dhibhir  
āyusmān. yajña āyusmān sa dakṣiṇābhir āyusmān. samudra  
āyusmā-[7]n sa nadībhir āyusmān. indrenāyusmān sa vīryeṇā-  
yusmān. vrahmāyusmā-[8]t tād vrahmacāribhir āyusmān.  
tan māyusmā āyusmantam kṛnotu | devā āyu-[9]śmantas te  
mr̥tenāyusmantah teṣā āyusmanta āyusmanta kṛnuta | prajāpati-  
[10]r āyusmān sa prajābhir āyusmān. sa māyusmān āyus kṛta  
kṛnotu z 4 z [11]*

In the left margin, opposite line 8, is a correction śmannāyu.

Read: agnir āyusmān sa vanaspatibhir āyusmān | sa māyus-  
mān āyusmantam kṛnotu z 1 z vāyur āyusmān so antarikṣeṇā-  
yusmān | sa ° ° z 2 z sūrya āyusmān sa divāyusmān | sa

° ° z 3 z candra āyusmān sa nakṣatrāir āyusmān | sa ° °  
 z 4 z soma āyusmān sa oṣadhibhir āyusmān | sa ° ° z 5 z  
 yajña āyusmān sa dakṣiṇābhir āyusmān | sa ° ° z 6 z samu-  
 dra āyusmān sa nadibhir āyusmān | sa ° ° z 7 z indra āyus-  
 mān sa vīryenāyusmān | sa ° ° z 8 z vrahmāyusmat tad  
 vrahmacāribhir āyusmat | tan māyusmad āyusmantān kṛnotu z  
 9 z devā āyusmantas te 'mṛtenāyusmantān | te māyusmanta  
 āyusmantān kṛnwantu z 10 z prajāpatir āyusmān sa prajābhir  
 āyusmān | sa māyusmān āyusmantān kṛnotu z 11 z 4 z

## 15

[f102b11] *dakṣiṇā sā dakṣiṇato dakṣiṇās pātu savyataḥ paśśād  
 anavyādhāt pātu sa-[12]rvasyā bhavahetyā |*

Read: dakṣiṇā mā dakṣiṇato dakṣiṇā pātu savyataḥ | paścād  
 anavyādhāt pātu sarvasyā bhavahetyā z 1 z

This stanza occurs Ppp 2. 85. 3, but was not successfully  
 treated in that place.

*paśunā tvām paśupate dvipāddattā catuspadā | ātmanva-[13]  
 tī dakṣiṇā prānadattā prāne hi*

Here I would suggest dvipāddattā in b, with pātu understood;  
 and in d prāne hi. These suggestions are in harmony with  
 what seems to be the intent of the hymn.

*yām dadhūsi yaddhadāno dakṣiṇām [14] vrāhmaṇakṛte | sā  
 tvā yakṣmāt pārayaty agne santāpād divyasya śokā*

Read śraddadhāno in a, agnes and śokāt in d.

*da-[15]dāmimām dakṣiṇām ātāmamaś chalyūbhyakṣmād vi-  
 barhā movayante | karṇa-[16]śīlam upahatyārātis sarve yakṣmā  
 upa tiṣṭhantu sūkām*

At the end of a there is probably a reference to the ācamana  
 rite, but I cannot suggest a good reading. In b read chalyād  
 and movayante: in c karnaśīlam, if it is a correct form, would  
 seem to indicate some disease of the ear: read °ārātis.

*anyena prānī [17] vanute tirodhatte paridhānena yakṣmā  
 hiraṇyam aśvaṁ gām dadatu kṛnute va-[18]rma dakṣiṇā |*

The ms interlines a correction, dā, over dadatu.

At the end of b yakṣmāt seems probable; in c read dadātu.  
 Possibly there is a corruption at the beginning of a.

*uṣṇīśamtyā śśaktyā dvāsas tvāt taṁ nāmāyā candram hi-[19]  
 ranyaṁ mīthyā karṇād dattaṁ śukraṁ bhājātu*

Here I can offer no satisfactory suggestions. In a tvā śīrṣak-

tyā seems possible, for b dvāśas tvāt tan namayat: in cd I can see only words, and it is not at all clear that the end of the stanza is as indicated.

*vādhuryāt pātu dakṣiṇā | upa-[f103a] varhaṇam kṛtvā grīvām ayār maṇayo yakṣmād atravyā aṅgarogād*

In a bādhiryāt might stand; if the first pāda belongs with this stanza we should read dakṣiṇopa°, with colon after kṛtvā. For c we might read grīvām me ayār maṇayo: bhrātrvyād might be considered in d but does not seem to fit the context.

*abhyañjana manyantām ni-[2]ṣ ṭvām ayā adhampadā dāma-yataḥ pado rogān upanahūḥ daṇḍas tvā dattaṣ pari pā-[3]tu sarpā*

In a abhyañjanam is possible, for b perhaps niṣ ṭvam ayā adhaspadā: in c read upānahāu, in d sarpāt.

*dakṣiṇataḥ preto dakṣiṇena | sūmanasam dakṣiṇām dakṣi-māna iṣa-[4]m ūrjam dakṣiṇām samvasanā | ghṛtasya dhārām ase pratīmas*

Pāda a can probably stand; in b dhokṣyamāṇaḥ is perhaps the best suggestion; in d read avase pratīmaḥ. The second hemistich appears Ppp 5. 31. 8cd with bhāgasya in d. Punctuation is to be corrected.

*sahasrāṅgām śataṁ [5] jyotiṣam hy asyā yajñasya paprir amṛtā svargā ā netu dakṣiṇā viśvarūpā a-[6]hiṁsantī pratigṛh-ṇīma enām z anu 3 z*

Read: sahasrāṅgā śataṁ jyotiṣām hy asyā yajñasya paprir amṛtā svargā | ā na etu dakṣiṇā viśvarūpāhiṁsantīm pratigṛh-ṇīma enām z 10 z 5 z anu 3 z

This is Ppp 5. 31. 9, which however has yajñīyasya in b; probably it should be read here also.

The first and last stanzas indicate the general intent of this hymn; the mention of the sandals, the staff, and probably the turban, seems to narrow the application to the occasion of initiation.

## 16

(§ 19. 17)

*[f103a6] agnir mā pātu vasubhi-[7]ṣ purastāt tasmīn krame tasmīn yaṁ śrapaye thām puram vṛvimi | sa mā rakṣatu sa mā go-[8]pāyatu tasmātmānam pari dade svāhā z vāyur māntarik-ṣeṇa tasyā di-[9]śas somo mā rudrāḥ dakṣiṇāyā diśaḥ varuṇa*



*mā natīn etasyā diśa-[10]s sūryo mā dyāvāpṛthivībhyām prati-  
cya diśa apo soṣadhasitir etasyā di-[11]śas pāntu tāsu krame tā  
ā śraye thām puram vravīmi | tā mā rakṣantu tā mā [12]  
gopāyantu tābhyātutmānam pari dade svāhā | viśvakarmā mā  
saptarṣibhi-[13]r udicā diśah indro mā marutvān etasyā diśas  
prajāpatir mā praja-[14]nanavān saptabhiṣṭāyā dhruvāyā diśah  
vṛhaspatir mā viśvāir devāir ūrdhvā [15] yā diśas pātu tasmin  
krame tasmiyam nraye thām puram vravīmi | sa mā ra-[16]kṣatu  
sa mā gōpayatu tasmātmānam pari dade svāhā zz 1 zz [17]*

Read: agnir mā pātu vasubhiṣ purastāt tasmin krame tasmin  
śraye tām puram prāimi | sa mā rakṣatu sa mā gopāyatu tasmā  
ātmānam pari dade svāhā z 1 z vāyur māntarikṣepāitasyā diśas  
pātu ° | ° z 2 z somo mā rudrāir dakṣiṇāyā diśas pātu °  
| ° z 3 z varuṇo mādityāir etasyā diśas pātu ° | ° z 4 z  
sūryo mā dyāvāpṛthivībhyām praticyā diśas pātu ° | ° z  
5 z āpo māuṣadhīmatir etasyā diśas pāntu tāsu krame tāsu  
śraye tām puram prāimi | tā mā rakṣantu tā mā gopāyantu  
tābhyā ātmānam pari dade svāhā z 6 z viśvakarmā mā saptar-  
ṣibhir udicā diśas pātu ° | ° z 7 z indro mā marutvān  
etasyā diśas pātu ° | ° z 8 z prajāpatir mā prajānanavān  
sa pratiṣṭhāyā dhruvāyā diśas pātu ° | ° z 9 z vṛhaspatir  
mā viśvāir devāir ūrdhvāyā diśas pātu tasmin krame tasmin  
śraye tām puram prāimi | sa mā rakṣatu sa mā gopāyatu tasmā  
ātmānam pari dade svāhā z 10 z 1 z

The text is restored, in places perhaps somewhat violently, to  
agree with Ś; vravīmi of the Ppp ms offers the only occasion  
for doubts.

## 17

(Ś 19. 18)

[f103a17] agnīm te vasumantam ṛśchantu i māmaghāvayaṣ  
prācyā diśo bhidāsān so-[18]mam te rudravantam ṛśchanta i  
māghāyavo dakṣiṇāyā diśo bhidāsān | va-[19]runam tvāditya-  
vantam ṛśchanta i māghāyava etasyā diśo bhidāsān sū-[f103b]  
ryam te dyāvāpṛthivīvanta iśchanta i māghāyava etasyā diśo  
bhidāsān viśva-[2]karmānam te saptarṣivantam ṛśchanta i mā-  
ghāyava udicā diśo bhidāsān i-[3]ndram me marutvantam  
ṛśchanta i māghāyava etasyā diśo bhidāsān prajāpatiṁ te pra-  
[4]jānanavantam ṛśchanta i māghāyavo dhruvāyā diśo bhidāsān  
prajāpatiṁ pra [5] te prajānanavantam ṛśchanta i māghāyavo

*dhruvāyā diśo bhidāsān vṛha-[6]spatiṁ te viśvedevāvāntam  
ṛschanta i māghāyava ūrdhvā diśo bhidāsān [7] z 2 z*

Read: agniṁ te vasumantam ṛchantu | ye māghāyavaḥ  
prācyā diśo 'bhidāsān z 1 z vāyuṁ te 'ntarikṣavantam ṛchantu  
| ye māghāyava etasyā diśo 'bhidāsān z 2 z somaṁ te rudravan-  
tam ṛchantu | ye māghāyavo dakṣiṇāyā diśo 'bhidāsān z 3 z  
varuṇaṁ ta ādityavantam ṛchantu | ye māghāyava etasyā diśo  
'bhidāsān z 4 z sūryaṁ te dyāvaprthivivantam ṛchantu | ye  
māghāyavaḥ pratīcyā diśo 'bhidāsān z 5 z apas ta oṣadhīmatīṁ  
ṛchantu | ye māghāyava etasyā diśo 'bhidāsān z 6 z viśvakar-  
māṇaṁ te saptarṣivantam ṛchantu | ye māghāyava udīcyā diśo  
'bhidāsān z 7 z indraṁ te marutvantam ṛchantu | ye māghāyava  
etasyā diśo 'bhidāsān z 8 z prajāpatiṁ te prajānanavantam  
ṛchantu | ye māghāyavo dhruvāyā diśo 'bhidāsān z 9 z vṛhas-  
patiṁ te viśvadevavantam ṛchantu | ye māghāyava ūrdhvāyā  
diśo 'bhidāsān z 10 z 2 z

Stt 2 and 6 are restored from Ś to establish the symmetry  
between this hymn and the preceding. The variations of the  
Ppp ms from the text as given in Ś are corruptions rather than  
variant readings.

## 18

(Ś 5. 8)

[f103b7] *vāikaṅkatenedhmena | devebhya ājyaṁ vaha | ag-  
naye thānn i-[8]ha sādaya sarvā yaṁtu me havam*

Delete colon after pāda a; read agne tān in c, and sarva ā  
yaṁtu in d.

*indrā yāhi me havam idaṁ kariṣyāmi ta-[9]ś chr̥ṇu | imam  
indrātīrākūtī saṁ navambhū me | tebhiś śakemaṁ vīryaṁ jāta-  
veda-[10]s tanūvasiṁ*

Read havam in a, and tac in b: for cd imām indrātīsarā ākū-  
tiṁ saṁ namantu me: in e śakema, in f °vasin.

*yad āsām amuco devādevā saś cikīrṣati | vātasyāgnir ha-[11]  
vyaṁ sākṣīd dhavaṁ devāś ca somapa gur mamāiva havam  
etunaḥ*

Read: yad asāv amuto devā adevas saś cikīrṣati | mā tasyāgnir  
havyaṁ sākṣīd dhavaṁ devā asya mopa gur mamāiva havam  
etana z 3 z

This is the reading of Ś except that it has vākṣīd, and perhaps  
that too ought to be restored here.

*ati dhāvata-[12]tisurā viśvasyeśānā ojasā | vṛscatāmuṣya jīv-  
ati | indreṇa sa-[13]ha medhinā |*

Read °sarā in a; for jīvati the only suggestion I have is jīvā-  
tum; in d medinā. Our a = Ś 4a, with b cf RV 8. 17. 9b, and  
with d cf Ś 6. 129. 1b. This only remotely resembles Ś st 4.

*atimṛtātisarāv indrasyojasā hata | avim vṛkiva [14] satnīca  
tato vo jīvaṁ mā mocīḥ punar ā kṛdhi yathāman triṇaham janam*

Read: atisṛtyātisarā indrasyāujasā hata | avim vṛkiva math-  
nīta tato vo jīvan mā moci | pratīcaḥ punar ā kṛdhi yathāmuṁ  
trīṇahām janam z 5 z

Pādas a-d here correspond to Ś st 4; ef are Ś 7de; the read-  
ing mocīḥ in our ms might suggest that it has dropped Ś 7c plus  
the word pratīcaḥ: i. e. tvaṁ tām indra vṛtrahan pratīcaḥ, which  
supplies the needed vocative. A completely satisfactory distri-  
bution of the pādas given here as stt 4 and 5 seems hardly pos-  
sible.

*[15] yam amī purodadhire vrahmāṇam abhibhūtaye | indrasya te  
adhaspadam tvaṁ pṛschā-[16]mī mṛtyave | kravyād enam  
samayatu |*

In c read indra sa, in d taṁ pratyasyāmi, in e samayatu: the  
last pāda is new.

*yad viprāṇ devapurā vrahma varmāṇi [17] cakrire | tanū-  
pāṇam paripāṇāni cakrire | sarvaṁ tad ara-[18]saṁ kṛdhi |*

In a read yadi preyur; delete colon after c. Ś has paripāṇām  
kṛtvānā yad upocire sarvaṁ.

*athāinam indra vṛtrahan ugro marmaṇi viśya atrāivenam  
abhi [19] tiṣṭhaś śakra nedy ahan tavaḥ | anu tvendrārabhāmahe  
syāma sumatāu tava | |*

Read: athāinān indra vṛtrahann ugro marmaṇi vidhya |  
atrāivāinān abhi tiṣṭhaś śakra medy ahaṁ tava | anu tvendrā-  
rābhāmahe syāma sumatāu tava z 8 z

*[f104a] yathendram udvātanam labdhvā cakre adhaspadam |  
kṛṇe mīm adharam tathā śasvatībhyas sa-[2]mābhyah z 3 z*

Read: yathendra udvātanam labdhvā cakre adhaspadam |  
kṛṇve 'mum adharam tathā śasvatībhyas samābhyah z 9 z 3 z

## 19

*[f104a2] aṅgirasō janmanāsi tam u hāhur vanaspatiṁ sva pī-  
[3]lo rakṣo bādhasva sākam indreṇa medhinā |*

Read āṅgirasō in a, sa in c, and medinā in d: tvām would seem better in b. Pāda a occurs AB 7. 17. 3a.

apa rakṣāṁsi bādhasva bādhasva pa-[4]rirapṛṇa | piśācān pīlo  
kravyādo bādhasva pūradevināḥ |

For b read bādhasva parirapanā, in d mūra°.

athāhus tiṣṭhaṁ [5] kaṭukam avagūḍhaṁ pale kulam tasyāi  
hiraṇyakeśyūi namaḥ kṛṇvo arātaye |

In a tiṣṭhaṁ would seem possible; in d kṛṇmo.

yā [6] sahatī mahormānā sarvāsū vyānaśe tasyāi hiraṇyake-  
śyūi namaḥ kṛṇvo arā-[7]taye |

Read: yā mahatī mahormānā sarvā āśā vyānaśe | tasyāi ° z  
4 z This is Ś 5. 7. 9.

yas te yonim pratiredhy āṇḍādo garbhādūṣaṇaḥ rāyaṁ pu-  
traṁ prāpyas tvam pī-[8]lus saha-jāsitha |

In c I would read prāpya, and for d pīlos saha-jāsitha.

yadā pīla maṅgisah | pakvo tiṣṭha vanaspate | tadā-[9]hur  
indram jajñānam śakraṁ prajjahye prati |

In a read pīlo, but for maṅgisah I have no suggestion; in b  
'tiṣṭho seems probable. In d prajāghne might be possible.

yathā sedhim apabādhatāpaśyamāno [10] vanaspate | evā pīlo  
rakso bādhasva sakam indreṇa medinā |

In a sedim apā° would give a possible reading; in d read  
sākam.

yat piśācāi-[11]ṣ puruṣasya jagdham bhavaty ātmanaḥ ā pīlo  
pyāyate punas tava caśnātu pipr-[12]lam |

Read cāśnātu in d; piprlam would seem to mean 'fruit.'

pīlum tvāhuḥ pītṛvāhur atho tvāhur vanaspatim | sarvā tve  
bhadrā mā [13] nāmāni tebhīn naḥ pāhy aṅhasaḥ

In a it would seem possible to read pītīm tvāhur: in c te  
bhadrā nāmāni would be good; in d read tebhīr.

rakṣohanaṁ vṛttrahanaṁ pīlum piśāca-[14]jambhanaṁ | jaj-  
ñānam agre vṛkṣāṇāṁ tam te badhnāmy āyuse zz 4 zz [15]

Read: rakṣohanaṁ vṛtrahanaṁ pīlum piśācajambhanaṁ |  
jajñānam agre vṛkṣāṇāṁ tam te badhnāmy āyuse z 10 z 4 z

## 20

[104a15] sagarāya śattruhane svāhā | śaramnīlāya śattruhane  
svāhā | sadaṁsā-[16]ya śattruhane svāhā | iṣirāya śattruhane  
svāhā | avasyave śattruha-[17]ne svāhā | vāyave śattruhane  
svāhā | vātāya śattruhane svāhā | [18] samudrāya śattruhane



*svāhā | mātariśvane śatruhaṇe svāhā | pavamā-[19]nāya śatruhaṇe svāhā zz zz ity atharvanīkapāippalā-[20]dayāś śākhāyām saptamaṣ kāṇḍas samāptaḥ zz kā 7 zz*

Read: *sagarāya śatruhaṇe svāhā z 1 z śilānīḍāya śatruhaṇe svāhā z 2 z sadanśāya śatruhaṇe svāhā z 3 z iṣirāya śatruhaṇe svāhā z 4 z avasyave śatruhaṇe svāhā z 5 z vāyave śatruhaṇe svāhā z 6 z vātāya śatruhaṇe svāhā z 7 z samudrāya śatruhaṇe svāhā z 8 z mātariśvane śatruhaṇe svāhā z 9 z pavamānāya śatruhaṇe svāhā z 10 z 5 z anu 4 z*

*ity atharvanīkapāippalādāyām śākhāyām saptamaṣ kāṇḍas samāptaḥ.*

The emendation *śilānīḍāya* (an epithet of *Garuḍa*) is none too certain, but seems possible.



author

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THE KASHMIRIAN ATHARVA VEDA, BOOK NINE

EDITED WITH CRITICAL NOTES

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Introduction

TWENTY YEARS AGO at this writing my work on the Pāippalāda was begun; including this book nearly one half of the manuscript has been published. The Pāippalāda has been a disappointment because of its corrupt text, which is worse than was at first realized. The somewhat informal mode of presenting the text has drawbacks as well advantages but it is necessary: the transliterated text is the most important feature and with it in hand any one can test the suggested emendations. In emending it has been my endeavor at all times to keep as close to the ms. as possible and to make only such suggestions as can be explained by principles of textual criticism. The treatment of several hymns in this book is not out of accord with this endeavor. The appearance of a given passage in other texts does not change the problem the complications may be added: it remains a problem of textual criticism.

The Pāippalāda has not as yet furnished any important new material to enrich Atharvan literature. It probably will add to our understanding of the relations of Vedic schools and texts, and in this respect it may indeed prove itself of great worth.<sup>1</sup> Some of the possibilities in this direction are suggested in my article *Pāippalāda and Rig Veda*.<sup>2</sup>

Just here I desire to record my thanks for the kindly expressions of encouragement received from a number of scholars

<sup>1</sup> Roth, *Der AV in Kaushya* pp. 19, 20.

<sup>2</sup> *Studies in honor of Maurice Bloomfield*, pp. 1-18.



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who are interested in Sanskrit studies: and in particular my thanks to Maurice Bloomfield, teacher, and Franklin Edgerton, fellow-student, and editor of Book Six of this text, who have been ever generous with helpful and valuable advice.

*Of the ms.*—This ninth book in the Kashmir ms. begins f. 111b 20 and ends f. 133b 7, covering slightly more than eleven and one half folios: the numbers just quoted are those which stand in the upper right corner of each page of the facsimile, '120ab—129ab' being omitted. On the birchbark the numbers are at the lower left corner of the reverse of each folio; the birchbark omits the numerals '102—111': all my references are by the numbers in the upper right corner. There is but one slight defacement in this book: most of the pages have 18 or 19 lines, a few 20 or 21.

*Punctuation, numbers, &c.*—Within the individual hymns punctuation is most irregular; the colon mark is occasionally placed below the line of letters rather than in it. At f. 132a 3 accents are marked on two pādas. The hymns are grouped in anuvākas: the first has five kāṇḍas all properly numbered, with 'anu 1' after the fifth; the second has six kāṇḍas all properly numbered, with 'anu 2' after the sixth; the third has nine kāṇḍas all properly numbered, but 'anu 3' is lacking after the ninth; for the fourth anuvāka the ms. seems to give nine kāṇḍas but the numbering is confused for '1' appears thrice ('2' does not appear), '3—8' appear next consecutively, and at the very end is 'zz zz anu 7 zz', which should doubtless be 'zz 9 zz anu 4 zz'. In the edited text however anuvāka 4 has five hymns. In the case of hymn 21 the material belongs together and regardless of kāṇḍa numbers the edited form will surely be approved: so also for hymn 23. The unity of the material edited as hymn 22 is not quite so distinct, but the habit of this ms. in dealing with a refrain was the deciding influence in making the arrangement given; in hymn 25 the situation is similar but the indications of a refrain are clear. There are only a few corrections, marginal or interlinear; one omitted pāda is supplied in the margin.

*Extent of the book.*—The book as edited has 25 hymns, of which one is all prose, one partly prose, and one is a group of brāhmaṇa passages with quasi mantras. The normal number of stanzas is probably 12, continuing the progression of pre-



ceding books: 8 hymns are edited as having 12 stanzas each. Assuming the correctness of the stanza division as edited we make the following table.

1 hymn has	6 st	=	6 stanzas
3 hymns have	7 st each	=	21 "
1 hymn has	8 st	=	8 "
4 hymns have	10 st each	=	40 "
1 hymn has	11 st	=	11 "
8 hymns have	12 st each	=	96 "
1 hymn has	13 st	=	13 "
2 hymns have	14 st each	=	28 "
1 hymn has	15 st	=	15 "
1 "	" 17 st	=	17 "
1 "	" 21 st	=	21 "
1 "	" 28 st	=	28 "
25 hymns have			304 stanzas

*New and old material.*—There are 17 hymns in this book which may be called new tho some of these contain several stanzas appearing in other texts. The number of essentially new stanzas is 184, and the new pādas are 692 (repetitions not subtracted); new also are the 12 formulae of hymn 20, and the 12 brāhmaṇas and quasi mantras of hymn 21.

Of the hymns in Ś. 5 seven are represented here more or less completely; one hymn of Ś. 19 appears here.

## ATHARVA-VEDA PĀIPPALĀDA ŚĀKHĀ BOOK NINE

### 1 (Ś. 5. 27.)

[f. 111 b 20] navamaṁ ārambhaṣ kṛtāḥ z [f. 112 a] om̐ namo nārāyaṇāya z om̐ namaś śārikābhagavatyāiḥ om̐ namas sarasvatyāiḥ zz zz [2] om̐ ūrdhvā asya samidho bhavanty ūrdhvā śukrā śucīṁśy agneḥ dyūmattamā supratikasya sū- [3]nos tanūnapād ambhasuro viśvevedāḥ devo devaṣu devaṣ patho yukta madhvā ghṛtena | ma[4]dhvā yajñaṁ nakṣati prīṇāno nurāśaṁsas sukṣad devas savitā viśvavāraḥ aśchā- ya[5]m eti śavasā ghṛtena īde vahniṁ namasādhriṁ sruco dhvareṣu | prayutsu sruve kṣatasya [6] mahimānam agne-

svenamindrasu prayutsu | vasuś cetiṣṭho vasudhātamaś ca |  
 dvāro [7] devīr anyasya viśved vratā dadante gneḥ | uru-  
 vyacasva dhāmnā pacyamānā te sya vṛṣaṇo [8] divyā na  
 yonā | uṣasānaktesam yajñam avatām adhvarām naḥ dāivā  
 hotāra imam a[9]dhvarām no agner jihve bhi gr̥ṇītaḥ kṛṇutā  
 na sviṣṭīm tistro devīr barhir edam [10] sadantv idā sara-  
 svatī | mahābhārati gr̥ṇānā | tam nas turīṣam adbhutam  
 purukṣu [11] tvaṣṭā suvīryam rāyas poṣam viśvata nābhim  
 asmahe | vanaspate va srjā rarā[12]ṇas sumanā devebhyaḥ |  
 agnir havyam śamitā sūdayati agne svāhā kṛṇu[13]hi jāta-  
 veda indrāya bhāgam | viśve devā havir idam juṣantām  
 z 1 z

For the introductory phrases read: navamam ārambhaṣ kṛtaḥ  
 z om̐ namo nārāyaṇāya z om̐ namaś cārikābhagavatyāi z om̐  
 namas sarasvatyāi zz zz

For the hymn read: ūrdhvā asya samidho bhavanty ūrdhvā  
 śukrā śocīṣy agneḥ | dyumattamā supratikasya sūnoḥ z 1 z  
 tanūnapād asuro viśvavedā devo deveṣu devaḥ | patho 'yukta  
 madhvā ghr̥tena madhvā yajñam nakṣati prīṇanāḥ z 2 z na-  
 rāśaṇso 'gnis sukr̥d devas savitā viśvavāraḥ | acchāyam eti  
 śavasā ghr̥tena z 3 z idē vahniṁ namasāgnim sruco 'dhvareṣu  
 prayatsu | sruve yakṣad asya mahimānam agneḥ z 4 z t̥svena  
 mindrasuprayutsuḥ | vasuś cetiṣṭho vasudhātamaś ca z 5 z  
 dvāro devīr anv asya viśved vratā dadante 'gneḥ | uruvyacasā  
 dhāmnā pacyamānāḥ z 6 z te asya vṛṣāṇau divyā na yonā  
 uṣasānaktā | imam yajñam avatām adhvarām naḥ z 7 z dāivā  
 hotāra imam adhvarām no agner jihvayābhi gr̥ṇītam | kṛṇutam  
 nas sviṣṭīm z 8 z tistro devīr barhir edam sadantv idā sarasvati  
 mahābhārati gr̥ṇānāḥ z 9 z tan nas turīṣam adbhutam pu-  
 rukṣu | tvaṣṭā suvīryam rāyas poṣam vi syatu nābhim asme  
 z 10 z vanaspate 'va srjā rarāṇas sumanā devebhyaḥ | agnir  
 havyam śamitā sūdayati z 11 z agne svāhā kṛṇuhi jātaveda  
 indrāya bhāgam | viśve devā havir idam juṣantām z 12 z 1 z

In editing this I have followed KS to some extent, parti-  
 cularly in the division of stanzas. In 2c possibly 'nakti should  
 be read. In 4a Ppp is unique and so doubtful; its sruve in  
 4c is also unique, but Edgerton would read sa yakṣad with  
 other texts. In 7a vṛṣāṇau does not give a good comparison  
 and perhaps should not be suggested; all others yoṣaṇe.

## 2

(Ś. 5. 28.)

[f. 112a 14] yajūṣi yajñe sami svāhāgneṣ pravīdvān iha vo yunaktu yunaktu devas sa[15]vitā prajānan yasmin yajñe sayuja svāhā | indra yukthāmadāni ya[16]jñe asmin pravīdvān pranaktu sayujas svāhā chandānsi yajñam marutas svā[17]hā | māteva putram pipṛteṣyuktva \*\*āiṣā navidā priyo yajūṣi śiṣṭāḥ | [18] patnībhir vātehi yuktā yem agan barhiṣā prokṣaṇebhir yajñam tanvānādi[19]tis svāhā | viṣṇur yunaktu bahudhā upāsmin yajñe sayuja svāhā | tvaṣṭā [20] yunaktu bahudhā virūpāsmin. indro yunaktu bahudhā vīryāṇy asmin. so[f. 112b]mo yunaktu bahudhā payānsy asmin. | bhago yunaktv āiṣo ny asmāsmin yajñe sa[2]yuja svāhā | aśvinā vrahmaṇetam arvāg vaṣaṭkāreṇa yajñam vardhayantāu svāhā | [3] vṛhaspate vrāhmaṇoṣy arvān yajñam vayan svāhā | [4] z z z

Read: yajūṣi yajñe samidhas svāhāgniṣ pravīdvān iha vo yunaktu z 1 z yunaktu devas savitā prajānann asmin yajñe sayujas svāhā z 2 z indra ukthāmadāni yajñe asmin pravīdvān yunaktu sayujas svāhā z 3 z chandānsi yajñe marutas svāhā māteva putram pipṛteha yuktāḥ z 4 z prāiṣā nivida āpriyo yajūṣi śiṣṭāḥ patnībhir vahateha yuktāḥ z 5 z eyam agan barhiṣā prokṣaṇībhir yajñam tanvānādītis svāhā z 6 z viṣṇur yunaktu bahudhā tapānsy asmin yajñe sayujas svāhā z 7 z tvaṣṭā yunaktu bahudhā virūpāsmin . . . z 8 z indro yunaktu bahudhā vīryāṇy asmin . . . z 9 z somo yunaktu bahudhā payānsy asmin . . . z 10 z bhago yunaktv āiṣo ny asmā asmin yajñe sayujas svāhā z 11 z aśvinā vrahmaṇetam arvāg vaṣaṭkāreṇa yajñam vardhayantāu svāhā | vṛhaspate vrahmaṇehy arvān yajño ayan svar idam yajamānāya dhehi svāhā z 12 z 2 z

The edited text is assimilated to that of Ś.: the greatest difficulty is in 12d, where it might be possible to read yajñam āyan . . : dhehi at the end of the pāda is somewhat open to suspicion. In 12a and 12c the Ś. readings vrahmaṇā yātam and vrahmaṇā yāhy might be intended.

## 3

[f. 112b 4] āpaṣ punantu varuṇaṣ punātv aya ca yaṣ pavate viśvadānīm | yajño [5] bhago adhivaktādhivantāgniṣ

ca naṣ pāvayetām sūryasya | daśaśīrṣo daśaji[6]hvārabhe  
vīruko bhiṣak. | mā te riṣaṇ khaṇitāsmāi ca tvā khaṇā-  
masi | daśarā[7]treṇa kilamasya vīrudhā veda bheṣajam ya-  
tas tud abhriyākhanam kilāsam nā[8]śayāmasi te | apsv  
anyā virohati dhatvamṇ anyādhi tiṣṭhati | kilāsam anyā  
nī[9]nīnaśad varcasānyā sam añjatu | ājyena ghr̥tena juhomi  
kilāsabheṣajam [10] vīrudhān agnes samkāśe kilāsam nānu  
vidyate | piśaṅgam rūpaya bhavati ka[11]kalmāṣam uta  
samdr̥śi | kilāsa naśyetaṣ paraṣ pra tvā dakṣāmi vīru[12]dhā  
yāni prthag utpatanti nakṣattrāṇīva samdr̥śi | kilāsam sar-  
vam nā[13]śayam no bhivādyema vīrudhā yadi vā puruṣe-  
ṣitāt kilāsa pary āja[14]gaṇ namo namasyāmo devān pratyak  
kartāram r̥schatu | śīrṣṇas te skandebhyo lalā[15]tāt pari  
karṇayoḥ oṣadhyā kilāsam nāśayāmi te | śastā varṇā itya[16]n  
arātis sahoṣadhī grīvābhyas tā uṣṇihābhyas kikasābhyo  
anūkyāt. | [17] ānsābhyām te dorbhyām bāhubhyām pari  
hastayoḥ pr̥ṣṭibhyas te pārśvābhyām śro[18]ṇibhyām sasa |  
ūrūbhyām dve ṣṭhivadbhyām prāpadābhyām | oṣadhyā [19]  
varṣajūtayā kilāsam nāśayāma te | śastā varṇā ityan arātis  
saho[f. 113a]ṣadhī | gravābhyas ta uṣṇihābhyas kikasābhyo  
anūkyāt. ānsābhyām te dobhyām bā[2]hubhyām pari hasta-  
yoḥ | pr̥ṣṭibhyas te pārśvābhyām śroṇibhyām pari bhaṇsase |  
ūrū[3]bhyām dve ṣṭhivadbhyām pārṣṇibhyām prāpadābhyām |  
oṣadyā varṣajūtayā kilāsam nā[4]śayāmase | śastā varṇā  
ityanurotis sahāuṣadhi z 3 z

Read: āpaṣ punantu varuṇaṣ punātv ayam ca yaṣ pavate  
viśvadanīm | yajño bhago adhvaktādhvaktāgniś ca naṣ pāva-  
yetām sūryaś ca z 1 z daśaśīrṣo daśajihva ārabhe vīrudho  
bhiṣak | mā te riṣaṇ khaṇitā yasmāi ca tvā khaṇāmasi z 2 z  
daśarātreṇa kilāsasya vīrudhā veda bheṣajam | yatas tad abhri-  
yākhanam kilāsam nāśayāmasi z 3 z apsv anyā vi rohati  
dhanvany anyādhi tiṣṭhati | kilāsam anyā nīnaśad varcasānyā  
sam añjatu z 4 z ājyena ghr̥tena juhomi kilāsabheṣajam | vi-  
rudhām agnes samkāśe kilāsam nānu vidyate z 5 z piśaṅgam  
rūpe bhavati kalmāṣam uta samdr̥śi | kilāsa naśyetaṣ paraṣ  
pra tvā dhakṣāmi vīrudhā z 6 z yāni prthag utpatanti na-  
kṣattrāṇīva samdr̥śe | kilāsam sarvam nāśayan tno bhivādyema  
vīrudhā z 7 z yadi vā puruṣeṣitāḥ kilāsam pary ājagan | namo  
namasyāmo devān pratyak kartāram rochatu z 8 z śīrṣṇas te  
skandebhyo lalātāt pari karṇayoḥ | oṣadhyā varṣajūtayā kilā-



sam nāśayāmi te | śastā varṇā ity ṭan arātiṣṭ sahāuśadhiḥ  
z 9 z grivābhyas ta uṣṇihābhyas kikasābhyo anūkyāt | ośa-  
dhyā . . . | śastā . . . z 10 z aṅsābhyām te dorbhyām bāhu-  
bhyām pari hastayoḥ | ośadhyā . . . | śastā . . . z 11 z prṣṭi-  
bhyas te pārśvābhyām śronibhyām pari bhaṅsasah | ośadhyā . . . |  
śastā . . . z 12 z ūrubhyām te 'ṣṭhivadbhyām pārṣṇibhyām  
prapadābhyām | ośadhyā varṣajūtayā kilāsam nāśayāmi te |  
śastā varṇā ity ṭan urotiṣṭ sahāuśadhiḥ z 13 z 3 z

Our 2cd is edited to the form given in Kaus. 33. 9ab;  
our division of stanzas may be wrong here. For 10ab and 13ab  
see Ś. 2. 33. 2ab and 5ab (Pāipp. 4. 7. 2 and 6). The ar-  
rangement of stt. 9—13 seems correct but it is possible that  
13 is not the correct total number of stanzas in the hymn.

4

[f. 113a 4] sahāi[5]va vo hṛdayāni saha vijñānam astu vaḥ  
sendro vṛtrahā karat saha devo vṛha[6]spatiḥ |

Read sahendro vṛtrahā in c.

samānam astu vo hṛdayam samānam uta ro manah sa-  
mānam agnir vo deva[7]s

The right-hand margin has samānā hṛdayam manah pāṭhaḥ,  
with indication that it is to be read after devas.

Read vo in b, and samānam in d; it would be an improve-  
ment if we could read for d samānā hṛdayāni vaḥ (Ś. 6. 64. 3c).

sā rāṣṭram upādhvam | sam jānīdhvam saha hṛdayāt sarve  
sammanam asta va |

Read: samānam rāṣṭram upādhvam sam jānīdhvam sahrda-  
yāḥ | sarve \* \* \* samānam astu vaḥ z 3 z

This has some similarity to Ś. 6. 64. 1.

naṣṭo [8] vo manyur jirṇe rṣyāt saha | jīvātha bhadrayaḥ  
yathā putras pravāvada pitṛ[9]bhyām vadatu priyam |

In a I would read syāt, tho rṣyāt might be considered; in  
b remove colon after saha and read bhadrayā; in c pravāva-  
daḥ (= prattling?).

sahāiva vo dhānyāni samānāś paśavaś ca vaḥ saha pṛthi-  
vyām [10] vīrudhas saha vas santv ośadhīs

Read ośadhiḥ at the end of d, and punctuate.

saha dīkṣā saha yajño vivāho vas sahāma[11]tiḥ saha  
prapharvā nṛtyanti saha vastriyasatām |

In b read sahamatiḥ, in c probably nṛtyantu: for d we  
might read saha vas striya āsatām. This is st. 6.

sahāivo vīryāni sātya[12]ni randhayādhvāi sā patattriṇīm  
iṣum anyassāi hetis asyata

In ab read sahāiva vo vīryāny asatyāni, tho the last word  
is somewhat doubtful; also dhve is probable. In c read saha  
patattriṇīm, in d anyasmāi hetim.

saṁ vaśyāmi su[13]matim madhunā vācamām riraṣaṁ  
yuṣmākam anye śṛṇvantūditam saṅgathe jane |

Read vāśayāmi in a, and in b possibly vacasā rīrasan.

[14] yuṣmān amittrā vṛṇutān iṣmān apratijanā uta | yu-  
smāi jñātivam preṣṭham tv a[15]mṛtam martyāya ca |

In ab read amittrā vṛṇutām yuṣmān prati, in c yuṣme;  
perhaps the rest can stand, but a verb at the end of c would  
seem better; possibly preṣyantu.

saṁ samidyas samākaram sā yūthā gavām iva | samā-  
[16]nam astu vo mano jyeṣṭham vijñānam anvataḥ

In a samidhas may be possible, with samākaran; in b read  
saha; at the end of d perhaps anvita, but invata might also  
be considered.

yad im yad eṣām hṛdayam tad eṣām [17] hṛdaye bha-  
vat. | atho yad eṣām hṛdam tad eṣām hṛdi śrutam |

Read im in a, probably hṛdayam in c; śritam in d.

samānam astu vo [18] manaś śreṣṭham vijñānam anvataḥ  
yad im yad eṣām mana eṣām yāni manānsi ca madhri-  
[19]yagendra taś chrṇu rathe pādāv ivāhitāu z 4 z

Read: samānam astu vo manaś śreṣṭham vijñānam anvita |  
yad im yad eṣām mana eṣām yāni manānsi ca | madryag endra  
tac chrṇu rathe pādāv ivāhitāu z 12 z 4 z

The general arrangement of the last three stanzas is not  
wholly satisfactory, but it appears fairly certain that the hymn  
has 12 stanzas.

## 5

(Ś. 19. 6.)

[f. 113a 19] sahasrabāhu-[20]ṣ puruṣas sahasrākṣās sahasrapāt. | sa bhūmim viśvato vṛtvāty atīṣṭhad daśā-[21] ṅgulam. tribhiṣ padbhir dyām arohat pād asyehābhavat punaḥ tathā vyakrāmud viṣyaṁ [f. 113b] aśanāśayan. | tāvanto sya mahimānas tato jyāyānś ca puruṣaḥ pād asya viśvā [2] bhūtāni tripād asyāmṛtaṁ divi | puruṣa evedaṁ sarvaṁ yad bhūtaṁ yaś ca bhavyaṁ | u[3]tāmṛtatvasyeśvaro yad anyenābhavat sahaḥ yat puruṣaṁ vyadadhuṣ katidhā vyam akalpa[4]yan. mukhaṁ kim asya kim bāhū kim ūrū pādāv ucyete | vrāhmaṇo sya mukhaṁ ā[5]sīta bāhū rājanyo bhavat. madhyaṁ tad astu yad vāiśyaṣ padbhyāṁ śūdro ajāyata | [6]virāḷ āgre samabharad virājo adhi pāuruṣāt. | sa jāto abhy aricyata paścā[7]d bhūmim atho purā | yat puruṣeṇa haviṣā devā yajñam atanvata | vasanto a[8]syāsīd ājyaṁ grīṣma idhmās śarad dhaviḥ | taṁ yajñam prāvṛṣāt prāukṣaṁ puruṣaṁ [9] jātam akramaḥ tena devā ayajanta sādhyā vasavaś ca ye | tasmād aśvā a[10]jāyanta ye ca ke cobhayadataḥ gāvo ha jajñire tasmāt tasmāj jātā ajā-[11] vayah tasmād yajñāt sarvahuta ṛcas sāmāni jajñire | chando ha jajñi[12]re tasmād yajus tasmād ajāyata | tasmād yajñāt sarvahutas sambhṛtaṁ pṛṣadājyaṁ [13] paśūs tān cakrire vāyavyān āraṇyān gramyās ca ye | saptāsyāssan pā[14]ridhayaḥ tri sapta samidhāṣ kṛtāḥ devā yajñam tanvānā abadhnan puruṣaṁ [15] paśuṁ | mūrdhno davasya vṛhato aṁsavaḥ saptatī rājas somasyājāyanta jā[16]tasya puruṣād adhi zz 5 zz anu i zz

Read: sahasrabāhuṣ puruṣas sahasrākṣas sahasrapāt | sa bhūmim viśvato vṛtvāty atīṣṭhad daśāṅgulam z 1 z tribhiṣ padbhir dyām arohat pād asyehābhavat punaḥ | tathā vyakrāmad viṣyaṁ aśanāśasane anu z 2 z tāvanto 'sya mahimānas tato jyāyānś ca pūruṣaḥ | pād asya viśvā bhūtāni tripād asyāmṛtaṁ divi z 3 z puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam | utāmṛtatvasyeśvaro yad anyenābhavat saha z 4 z yat puruṣaṁ vy adadhuṣ katidhā vy akalpayan | mukhaṁ kim asya kim bāhū kim ūrū pādāv ucyete z 5 z vrāhmaṇo 'sya mukhaṁ āsīd bāhū rājanyo 'bhavat | madhyaṁ tad asya yad vāiśyaṣ padbhyāṁ śūdro ajāyata z 6 z virāḷ āgre sam abhavad virājo adhi pūruṣaḥ | sa jāto aty aricyata paścād bhūmim atho

purah z 7 z yat puruṣeṇa haviṣā devā yajñam atanvata | va-  
 santo asyāsīd ājyaṁ grīṣma idhmaś śarad dhaviḥ z 8 z taṁ  
 yajñam prāvṛṣā praukṣan puruṣam jātam agrasāḥ | tena devā  
 ayajanta sādhyā vasavaś ca ye z 9 z tasmād aśvā ajāyanta  
 ye ca ke cobhayādataḥ | gāvo ha jajñire tasmāt tasmāj jātā  
 ajāvayaḥ z 10 z tasmād yajñāt sarvabhūta ̐cas sāmāni jajñire |  
 chando ha jajñire tasmād yajus tasmād ajāyata z 11 z tasmād  
 yajñāt sarvabhūtas sambhṛtaṁ ̐śadājyam | paśūns tāns cakṛire  
 vāyavyān āraṇyān grāmyās ca ye z 12 z saptaśyāsan pari-  
 dhayas triḥ sapta samidhaś kṛtāḥ | devā yad yajñam tanvānā  
 abadhnan puruṣam paśum z 13 z mūrdhno devasya vṛhato aṁśa-  
 vas sapta saptatiḥ | rājāns somasyājāyanta jātasya puruṣād  
 adhi z 14 z 5 z anu 1 z

This version of this hymn is almost identical with that of Ś.;  
 the omission of stanzas 7 and 8 of Ś. is almost surely due to  
 accident. When the AV versions are compared with the  
 others the similarity of Ś. and Ppp. is the more impressive;  
 note particularly our 4c and 11c. Whitney reports some  
 variants from two recensions of this hymn given in the ṛaka  
 of the Kāṭhas; in 5b he reports enam for vi of Ś.: note our  
 ms. reading vy enam; and I have allowed cakṛire to stand  
 in our 12c because it is reported from the ṛaka; these read-  
 ings are further indications of close connection between Ppp.  
 and Kāṭha texts. In 5d I think the ms. intends ucye, tho  
 Roth (quoted by Whitney) read it ucye, which is said to be  
 the Kāṭha reading.

## 6

[f. 113b 16] imām khaṇāsy oṣadhi[17]m adṛṣṭamahanīm  
 aham | aśvasyāvo dadāti tvā vāirūpo vājiniṇvati |

Read khaṇāsy in a, and probably dahanīm aham in b; the rest  
 seems good, tho there may be a corruption at the beginning of c.

[18] nāḍṛṣṭā vo jihvās santi na dantā hanvor adhi nāpi  
 madhyanyam śiras te yū[19]yam kiṁ kariṣyataḥ zz zz om  
 te yūyam kiṁ kariṣyataḥ

Read hanvor in b, and kariṣyatha in d; delete om &c.;  
 madhyanyam is given only by native lexicons and may not be  
 correct here.



oñ indrāmittrā [20] indram hatā nu va hyāsti nuñcanam  
indro vas sarvāsām sākam śakras tṛṇeṣu [21] vṛtrahā

For a we may read indrāmitrā indrahata; for b I would adopt Bloomfield's emendation of Kāuś 116. 7c na va ihāstu nyañcanam; in d read tṛṇedhu vṛtrahā.

aśvatarāñ | ayaśśaphān yā indro adhi tiṣṭhati tvāir vo pi  
nahye[f. 114a]te mukhānyad uca sarpiṇaḥ

Without the colon pāda a can stand; read yāñ in b. In c read tāir vo 'pi, and for d probably mukham yad uta sarpam. In c a subject for nahyete is needed. In d Edgerton would read sarpiṇām.

apinaddham adrṣṭānā mukham pāda dṛter iva | utāi[2]śām  
jihvā jiṣūntā na dantā hanvor adhi |

Read adrṣṭānām in a, pādām in b, and hanvor in d; for jiṣūntā I can see nothing.

avadhikam asṛgādā nyakroḍādā[3]lipsata | abhītsam sarve-  
śām āmtvāni ye drṣṭāḥ pṛthivīkṣikāḥ

I am inclined to accept avadhikam (from a-vadha); for b read ni kroḍādā alipsata. In c read abhītsam, for d ye 'drṣṭāḥ pṛthivīkṣitāḥ: aṅkān is the best suggestion I can make for āmtvāni. This is st 6.

rṣyā[4]saḥ pāuruṣākṣo darbhāso vīraṇā uta māuñjā adrṣṭās  
sāiryās sarve sā[5]kam ni jāsyaca |

With pūruṣākṣaso we would have a possible form for pāda a; in b read vāirīṇā, in d jasyata. Cf. RV 1. 191. 3bc and 7d.

adrṣṭānām sapta jātā pṛthivī niṣase mahī | tāñ indro [6]  
bāhubhyām sarvāñ śakro nupāvapat.

Read jātāñ in a, and possibly nirmame in b: sarvāñ in c, nv apāvapat in d.

vayasyantu sapta jātādrṣṭāḥ puruṣā[7]disa | grāvṇāñsūn  
iva somasya tayāham sarvāñ pra mṛṇīmasi |

For ab read vy asyantu sapta jātā adrṣṭāḥ puruṣādaś ca; in c 'āñsūn; in d tāñ, tho tayāha would seem good save for the sudden change of meter; the echo of several AV pādas beginning tayāham may have been at work.

ātmajā ye va[8]stijāruṣā ya utodima tebhyaḥ khanāmy  
oṣadhiṁ tebhyo bimbī vadhaṣ kṛta |

Read in ab ya ātmajā ye vāsthijā aruṣā; in d kṛtā.

adr[9]ṣtebhyas taruṇebhyo dhavabhya sthavirebhyah ahar-  
ṣam ugrām oṣadhiṁ tebhyo bimbī vadhaṣ kṛta z

In b we might perhaps read dhavēbhyas (from dhū); read  
ahārṣam in c, and kṛtā in d.

[10] ye ca drṣṭā ye cādrṣṭās titilāmbhyalunānś ca ye |  
tenāgne sarvān sandaha [11] krimīn anejito jahi z 1 z

Read: ye ca drṣṭā ye cādrṣṭās titilāś cālinaś ca ye | tenāgne  
sarvān sandaha krimīn anejato jahi z 12 z 1 z

## 7

[f. 114a 11] śītajalāyata śītāvāta [12] upāgantu himenāgni-  
nāvṛto himenāgniṣ parivṛtā ta tvā devā uru[13]ndhamnāt  
samudriyam ajāvayaḥ

In ab we may read without much hesitation śītajala upāyata  
śītāvāta; in d parivṛtaḥ; in e taṁ tvā • urudhārāḥ, and in f  
ajāvayan.

himo jaghāna vo jaṁ himo vakṣaṁ hi ma[14]tsati | hi-  
mād adhi prayāmasi hime gyavimocanaṁ |

In a read jaṁ, in b vakṣan, in d gñivimocanam.

himavataṁ śadhara[15]nardhendras saptavadhre | avakā  
tatra rohatu khale pari bilaṁ tava |

In a himavantam unless himavātaṁ be possible, and śata-  
dhāraṁ seems probable; in b possibly ānardhendras: in d  
read śāle.

arci[16]ṣ te agne prathamam aṅgānām aparām uta |  
grbṇāmi vrahmaṇā nāma dhāma[17]dhā paruṣṣaruḥ

In b read aṅgānām aparam, in c grbṇāmi, for d dhāma-  
dhāma paruṣ-paruḥ.

śitikā nāma te mātā jalāṣo nāma te pitā i[18]ha tvam  
antarā bhava bāhikum astu yad rapā

In d read bāhikam and rapaḥ. This is st. 5.

hime jātodake vṛddhā sindhu[19]tas paryābhṛta | tayā te  
agrabhaṁ nāmāśvam ivāśvāpidhānyā

In b read •bhṛtā, in d •ābhidhānyā.

āmā [f. 114b] nāmāsy oṣadhe tasyās ta nāma jagrabhaḥ |  
agastyasya putrāso mā vidhātu puruṣā[2]n mama |

In b read te and jagrabha; vidhyantu would give a good sense to pādas c d.

mā no agne tanvaṁ sā vāsaṁ sya rīriṣaḥ |

Reading mā vāsaṁ asya we have a fairly good meaning. This is all the ms. offers for this stanza, I think; it does not seem to belong with what precedes or follows.

yaṁ tā samudraja vayam ārohā[3]ma svastaye | divas  
tādāvāpad rundhārāt samudriyā

In a probably tvā; in c I can only suggest devas tvām avāvapad; for d probably urudhārāt samudriyāt.

apa hiraṇakumbho ha[4]rito vakābhiḥ | parivṛte tenāgnīm  
śamayāmasi |

Read hiraṇyakumbho, 'vakābhiḥ and tenāgnīm; In can do nothing more towards restoring the stanza. This is st. 10.

śamayāmy arcir agne śi[5]śas tastumāvidhā | gr̥bhīte dyā-  
vāpṛthivī gr̥bhītaṁ pāṛthivaṁ rajaḥ

For b I can offer nothing; the rest is correct.

ni mu[6]ñjeṣu yad udakaṁ ni nadreṣu yad antaraṁ | yat  
samudre yat sindhāu tenāgnyam śamayāma[7]si |

The margin corrects to nabhreṣu. I would suggest nir for ni in a and b with abhreṣu in b; a form such as gantu would then have to be understood. In d read tenāgnīm.

vetamasyāvakāyā naḍasya vīraṇasya ca | rohītakasya vṛkṣa-  
syā[8]gnīśamanam ud dhare |

Read vetasasyā in a.

āyatī uta jāryo vi te harantu yed rapaḥ parāyati[9]ḥ pa-  
rāvataṁ parā vahantu yat tapaḥ

In a āyatīr seems necessary, and after it something like udadhārā; in b yad rapaḥ before colon.

himasya tvā jarāyunaḥgne para vya[10]yāmasi | śītike śītim  
it karo himake himam it kira z z z

Read: himasya tvā jarāyunaḥgne parā vyayāmasi | śītike śītam  
it karo himake himam it karaḥ z 15 z 2 z

Pādas ab appear Ś. 6. 106. 3ab and elsewhere; Ś. has in b śāle pari.

[f. 114b 11] akr̥ṇvatā lāṅgalena padvatā pathayiṣṇunā |  
lāṅgūlagr̥ha [12] carakraṣur vr̥keṇāivam aśvinā |

In a read akr̥ṇvata; for cd °gr̥hyācarkṣur vr̥keṇa yavam aśvinā. But a dual in c would be smoother, and we might consider carkṣathur.

devā etaṁ madhunā saṁyuktaṁ yavaṁ sa[13]rasvatyām  
adhu maṇāv acarakraṣu | indra āsīt serapatiś śatakratuṣ  
kī[14]nāśāman marutas sudānavah

In b read adhi and acarkṣuh, in c sīrapatiś, in d kināśā  
asan. This stanza appears in Ś. 6. 30. 1, and elsewhere.

hiraṇmayam kalamam sudānavo divya[15]yā kṛtam | ava-  
bhṛtam aśvinā sārgham madhu | tato yavo virohat so bha-  
va[16]d viśadūṣaṇā |

Omitting sudānavo we would get a good pāda a, but how it got in is not clear; remove colon and read kṛtam: the next pāda is good if avabhṛtam is acceptable as an aorist. In cd read °vy arohat so 'bhavad viśadūṣaṇā. I suspect that we have here the remains of two stanzas, tho I edit them as one.

yāvārvāyam saraghāyaṣ pr̥ṣāya maśv ābharat. |

Read: yavamayas saraghāyāṣ poṣāya madhv ābharat | 'tato  
° ° z 4 z

I feel fairly certain that the refrain should be understood here as indicated; cf. below, hymn 11 st. 11, for a variant of the stanza. The emendation to poṣāya is somewhat unsatisfactory.

[17] yad vr̥kam madhupāvāna savārdhayattam aśvinā |

Read: yad vr̥kam madhupāvanam sam vardhayattam aśvinā |  
tato ° ° z 5 z

This restoration I think is in the right direction.

kāiraṇḍā nāma saratho [18] vr̥kasya samśyādhi | tato yato  
virohat so bhavad viśadūṣaṇā

With saragho pāda a can stand; in b mānsād adhi is the only possibility that occurs to me. Read cd as above.

yad asya [f. 115a] bharatho madhu saraghā sarthaś carat.  
sadyas tu sarvato yuṣam punar ā dhattam aśvinā



Pāda a can stand; in b sarathā for sarthaś might be considered but it has little to commend it. In c read yavaṁ. Edgerton would read for pāda a yad asyās saragho madhu.

yo vaṁ digdha[2]viddho hidaṣṭopācarat. tīrthe radhram  
iva majjantam ut taṁ bharatam aśvināḥ z 3 z

Read: yo vāṁ digdhaviddho 'hidaṣṭa upācarat | tīrthe radhram iva majjantam ut taṁ bharatam aśvinā z 8 z 3 z

9

[f. 115a 3] sa yaṁ vahanty aṣṭāyogā ṣaḍyogā yaṁ caturgavā | sarve te viṣaṁ vidhātām ugro madhyama[4]śir iva | yasyaiva prasarpasy aṅgam-aṅgam paruṣ-paruḥ tasmād viṣaṁ vi bādhasva ugro ma[5]madhyamaśir iva | śakāṁlaṁ cana te yuvānyān hanty oṣadhīḥ yavāid yāvayāyad go[6]r aśvāt puruṣād viṣaṁ yavo rājā yavo bhiṣag yavasya mahimā mahān. yavasya [7] mantham papivān indraś cakāra vīryam | ā bharāmṛtaṁ ghṛtasya puṣpam ā rabha | [8] anabhriṣāto-ṣadhāi idaṁ dūṣayad viṣaṁ ihā yantu digdhaviddhā śūdrā rā[9]janyā uta | cakṣur me sarvā dṛśyate yaṁtu kadā punaḥ z 4 z

Read: sa yaṁ vahanty aṣṭāyogā ṣaḍyogā yaṁ caturgavāḥ | sarve te viṣaṁ vi bādhanām ugro madhyamaśir iva z 1 z yasya yava prasarpasy aṅgam-aṅgam paruṣ-paruḥ | tasmād viṣaṁ vi bādhasva ugro madhyamaśir iva z 2 z śakāṁlaṁ chinatti yavo 'nyān hanty oṣadhīḥ | yavo ya āyad yāvayad gor aśvāt puruṣād viṣaṁ z 3 z yavo rājā yavo bhiṣag yavasya mahimā mahān | yavasya mantham papivān indraś cakāra vīryam z 4 z ā bharāmṛtaṁ ghṛtasya ghṛtasya puṣpam ā rabha | anabhrikhātāuṣadhir idaṁ dūṣayad viṣaṁ z 5 z ihā yantu digdhaviddhāś śūdrā rājanyā uta | cakṣur me sarvā dṛśyate yāyanti kadā cana z 6 z 4 z

In 1c vi might well be omitted. St. 2 has appeared as Ppp. 8. 3. 11, and Ś. 4. 9. 4, with variants: in c I have followed Ś. tho we might of course read bādhasvogro. The emendations in 3a and 3c are rather violent but not improbable. In 6cd perhaps sarvān and ya āyanti. In 5b bhara might be read for rabha.

## 10

[f. 115a 10] jīvātave na martave śiras tārabhāmahe | ra-  
saṁ viṣasya nāvidam udhnaṣ phe[11]na madann iva

Read ta ā in b, and ūdhnaṣ phenam in d. Pāda a as here  
appears Ppp. 5. 17. 8e, and PB. 1. 5. 18d; RV. 10. 60. 9c has  
mrtyave. Pādas cd have appeared Ppp. 2. 2. 3.

bhūmyā madhyād divo madhyā bhūmyāmtvād atho divaḥ  
madhye pr[12]thivyā yad viṣam tad vācā dūṣayāmasi |  
In ab read divo madhyād bhūmyā madhyād.

āsvatthe nihataṁ viṣam kapagle [13] nihataṁ viṣam. śi-  
lāyāṁ jajñe tāimātaṣ prathamō viṣadūṣaṇī |

In a and b nihataṁ is possible tho nihitam would seem  
better. In d read °dūṣaṇaḥ; Edgerton would retain °dūṣaṇī,  
thinking that tāimātaṣ is corrupt.

vi[14]ṣasyāhaṁ vāirdakasya viṣasya dālbyasya ca | atho  
viṣasya māttrasya sāmānīm [15] vācam agraḥam |

Read bāindakasya in a, and śamanīm in d.

tad id vadantv arthita uta śūdrā utārya viṣāṇām viśva-  
[16]gartānām sarvathāivārasam viṣam

Read in ab vadantv arthitā °utāryāḥ; in d viṣam.

puruṣas tvāmṛta kaṇvo viṣa prathama[17]m āvayam. | ya-  
thā tanvāropayas tathāsy arasaṁ viṣam |

With āvayat in b the first hemistich can stand, but I have  
some doubts about pāda a; pāda b = Ś. 4. 6. 3b (cf. Ppp.  
5. 8. 2b). In c tanvo aropayas (nom. pl. of aropi) seems prob-  
able to me. This is st. 6.

yad vo devā [18] upacikā ud veham śuśiram dadhuḥ ta-  
trāmṛtamyāsiktaṁ uś cā[f. 115b]kārārasam viṣam

In b read yad vedham śuśiram, in c °mrṫasye; for d tac  
cakārārasam viṣam. For pāda a cf. Ś. 6. 100. 2a; on upacika  
see Ppp. 1. 8. 4. Our cd have appeared as Ppp. 5. 8. 8cd.

śakuntika me vṛavīd viṣapūṣpaṁ dhayantikā na ropayati  
na sāda[2]yaty arasaṁ sāravyam viṣam z abhy apaptāni  
durgāni sārīś śakunayo yathā |

For a read śakuntikā me °vṛavīd, in d śaravyam viṣam; in  
e probably apaptan. The last two pādas seem best placed in  
this stanza. Pādas abc have appeared Ppp. 4. 19. 6.

[3] ihendrānīm varuṇānīm sinīvālīm krukōṣyām grhāñ śū-  
raputrām de[4]vaṃ yācāmo viśadūṣaṇam |

For krukōṣyām at the end of b I see nothing, unless it might be a form kruś: in c read śūraputrān, and in d •dūṣaṇam.

ālakam vyālakam yāvaṃ jālpa jigī[5]mahe | carad viṣam  
yavā bhiṣag vayam iśchāsāmahe

Probably pāda a can stand; in b we might read kalpaṃ and take jigīmahe as a formation from gā (to go) after the manner of mīmīte from mā. In c śarād and yavād seem probable; in d possibly ic chāsāmahe, but this is very doubtful.

astā dyāur athāt pr̥thi[6]vy asthād viśvam idam jagat. |  
asthur viśvasyāropayo anaḍvāhaṣ kṛṣā[7]yavaḥ

Read asthād and asthāt in a; in c I would read viśasyā•, which is supported by the reading of a similar stanza on f. 251b whose pādas cd are asthur viśasya bhitayaṣ pratikūla ivābalaḥ. For pādas ab see Ś. 6. 44. 1; 77. 1; Ppp. 3. 40. 6.

yāvat sūryo vitapati yāvaś cābhi va paśyati | tenāham  
indra [8] tat tena kṛṇomy arasaṃ viṣam ud viṣam arasaṃ  
viṣam adhobhāge rasaṃ viṣam z [9] z 5 z

Read: yāvat sūryo vitapati yāvac cābhi vipaśyati | tenāham  
indra tat tena kṛṇomy arasaṃ viṣam | tad viṣam arasaṃ viṣam  
adhobhāge rasaṃ viṣam z 12 z 5 z

The division into stanzas is not wholly satisfactory; in particular one may suspect that two pādas have been lost before yāvat sūryo.

## 11

[f. 115b 9] mātariśvā sam abharad dhātā sam adhāt paruḥ  
indrāgnī a[10]bhy arakṣatām tvaṣṭā nābhim akalpayat.  
bhagas tvābhy anakṣad rudras te asu[11]m ābharat. rātrīs  
tvābhy agopāya sā tvaṃ bhūte ajāyatām. | dyāu[12]ṣ ṭayur  
gopāyad antarikṣam amuṃ tava | mātā bhūtasya bhavyasya  
pr̥thi[13]thivī tvābhi rakṣatu | yām tvā devās sam adadus  
sahasvapuruṣaṃ sa[14]tīm | sāje vittam asyejam apāja vyajā  
viṣam yāṣ purastāt pra[15]syandante divā naktam ca yoṣitaḥ  
āpaṣ puras sravantīs tā ubhe vi[16]śadūṣaṇī | ātaṣpas te  
varṣam āsīd agniś chāyābhavat tamaḥ | [17] ulvaṃ te abhram  
āsīt sā tvaṃ bhūte ajāyatām. || gandharvas te mūlam āsīs

chākhāpsarasas tava | [f. 116a] marīcīr āsam pūrṇāni sinīvālī  
 kulām tava | ajarā devādatur amṛ[2]taṁ martyeṣv ā | ta-  
 syāitad agram ādade tad u te viśadūṣaṇaṁ z anabhraū kha-  
 namā[3]naṁ vipraṁ gambhīrepsaṁ bhiṣak cakṣur bhiṣak  
 khane tad u te viśadūṣaṇaṁ | yāṣ pu[4]rastād vitiṣṭhanti  
 gāvaṣ pravrajīnīr iva | amṛtasyeva vāsy ato hāsy a-[5]  
 rundhati yomayas svaraghāyā prṣāya madhv ābharat. | tato  
 yavaṣ prajā[6]yatas so bhavad vimadūṣaṇā | yavasyāitat  
 palālino godūmasya ti[7]lasya ca | vriher yavasya vasadāi-  
 vena kṛṇomy arasaṁ viṣaṁ | mahī[8]yonyo samudras syān  
 na nirdaṁ nṛcāyava | tāṁ devā guhyām āmī[9]nām samu-  
 drās ca ud ābharaṁ | samudrās ca udābhṛtya utāma puṣka-  
 [10]rādaduḥ asyāṣ prthivyā devyās cakṣur ākāśyam asi vi-  
 śadū[11]ṣaṇaṁ z 6 z anu z 2 z

Read: mātariśvā sam abharad dhātā sam adadhāt paruḥ |  
 indrāgnī abhy arakṣatām tvaṣṭā nābhīm akalpayat z 1 z bha-  
 gas tvābhy arakṣad rudras te asum ābharat | rātris tvābhy  
 agopāyan sā tvaṁ bhūte ajāyathāḥ z 2 z dyāuṣ ṭa āyur go-  
 pāyad antarikṣam asum tava | mātā bhūtasya bhavyasya prthivi  
 tvābhi rakṣatu z 3 z yām tvā devās sam adadhus sahasrapu-  
 ruṣāṁ satim | sāje vittam āsyenam apāja vyaja viṣam z 4 z  
 yāṣ purastāt prasyandante divā naktam ca yoṣitaḥ | āpaṣ pu-  
 rastāt sravantī tā u te viśadūṣaṇīḥ z 5 z ātapas te varṣam  
 āsīd agnīḥ chāyābhavat tava | ulbhaṁ te abhram āsīt sā tvaṁ  
 bhūte ajāyathāḥ z 6 z gandharvas te mūlam āsīd chākhāpsa-  
 rasas tava | marīcīr āsan parṇāni sinīvālī kulām tava z 7 z  
 ajarā devā ādadhur amṛtaṁ martyeṣv ā | tasyāitad agram  
 ādadhe tad u te viśadūṣaṇaṁ z 8 z anabhrayaḥ khanamānā  
 viprā gambhīre pasāḥ | bhiṣak cakṣur bhiṣak khaṇaṁ tad u  
 te viśadūṣaṇaṁ z 9 z yāṣ purastād vitiṣṭhanti gāvaṣ pravra-  
 jīnīr iva | amṛtasyeva vā asy ato hāsy arundhati z 10 z yava-  
 mayas saraghāyāṣ poṣāya madhv ābharat | tato yavaṣ prajā-  
 yata so 'bhavad viśadūṣaṇaḥ z 11 z yavasyāitat palālino go-  
 dhūmasya tilasya ca | vriher yavasya dāivena kṛṇomy arasaṁ  
 viṣam z 12 z mahīyonāu samudras syān tna nirdaṁ nṛcāya-  
 vaḥ | tāṁ devā guhyām āsinām samudrāc cod ābharaṇ z 13 z  
 samudrāc codābhṛtyot tāṁ puṣkarā adadhuḥ | asyāṣ prthivyā  
 devyās cakṣur ākāśyam asi viśadūṣaṇaṁ z 14 z 6 anu 2 z

With our 9ab cf. Ppp. 8. 8. 9ab (= Ś. 19. 2. 3ab); it would  
 seem that somewhere in the transmission of the text an attempt



was made to put the adjectives of these pādas into the neuter, harking back perhaps to the previous stanza. St. 11 here is almost identical with st. 4 of hymn 8. I feel doubtful about several of the suggestions offered, particularly in 13a. Edgerton would suggest for 14ab samudrāc codabhratota tāṃ puṣkaraṃ dadhuh, or something similar.

12

[f. 116a 11] samānam arthaṃ pāryanti [13] devā rūpo rūpaṃ tapasā vardhamānā | ud āditāṃ abhi maṃ vi[14]ṣanti tad eko rūpaṃ amṛtatvam eṣāṃ

In a read pārayanti, in b rūpaṃ-rūpaṃ and vardhamānaḥ: in c read tad ādityam and saṃ viṣanti, in d ekarūpaṃ and eṣāṃ.

devo devebhir āgamaṃ maṃ[15]haṃ no aditiṣ pitā supṛita jātavedasam ekarūpo guhā bhavaṃ

In a read āgaman, in b maṃhan: for c probably supṛito jātavedās san, in d bhavan.

[16] ātithyam agnir avatu deva ubhayebhiṣ pitṛbhis saṃvidānaḥ | mahā[17]n mariyā upa bhakṣam āgaṃ maṃ gurubhādityāṃ niviṣṭavahniḥ

In c possibly variyāṃ may be read, and āgan; pāda d probably begins with saṃ and has ādityān, but I cannot make any thing of gurbh unless gūrta (aorist) is acceptable.

tāvi[18]ṣanti puruṣaṃ śayānaṃ prāṇā niṣṭvā niṣasanty enaṃ te no rātryā [19] sumanasyamānāḥ ahvā rakṣāntv ahrṇīyamānāḥ |

Read: ta āviṣanti puruṣaṃ śayānaṃ prāṇā viṣtvā ni śamayanty enaṃ | te no rātryā sumanasyamānā ahaṇā rakṣantv ahrṇīyamānāḥ z 4 z

The suggestion in b is somewhat bold but I have considerable confidence in it.

paśubhyo na[20]ṣ paśupataye mṛḍas sarvasyo nir hāyatām mā naṣ prāṇo pu rī[f. 116b]riṣaḥ

In a I think we should read paśupate: in d read prāṇopa. The remainder I cannot restore; there are only nine syllables out of which to make two(?) pādas.

vāyus satye dhiśrutaḥ prāṇāpānām abhirakṣam pradāyur  
edi [2] mām | devā yattā prajāpatā sādityāś ca yemire |

In a read 'dhiśritaḥ for b possibly prāṇāpānāv abhirakṣan;  
for c possibly pradadaḥ āyur eti mām; in d yataḥ prajāpatyāḥ.

The grouping of these pādas into one stanza is not wholly  
certain, and throughout the rest of the hymn there are dif-  
ficulties in the division into stanzas.

pūṣā raśmiṣu [3] yattādityo viṣṇur ākrame sva roham  
diva rohati |

Read: pūṣā raśmiṣu yataḥ | ādityo viṣṇur ākrame svā rohan  
divam rohati z 7 z

pra yātu devas savi[4]tu sarve tvaṣṭā rūpāṇi piṇśatu  
aṇjanto madhunā payo

Read savitā in a; I would delete sarve, and have the next  
three words stand as pāda b (= Ś. 5. 25. 5b). For c perhaps  
we may read aṇjanto madhunā payaḥ, but yuñjanto would be  
better.

atandram yātu[5]m aśvinām viśve devāḥ prayātanādi-  
tyāśsas sajośasaḥ puraḥ pa[6]ścāt svastaye |

Read: atandram yātam aśvināu viśve devāḥ prayātana |  
ādityāśsas sajośasaḥ puraḥ pascāt svastaye z 9 z

vrahma varma vṛhaspatis saṁgavo no bhi rakṣatu | devo  
de[7]vāiḥ purohitā | maruto vṛṣṇyā nāgamat satyadharmāṇa  
ūtaye |

In b read 'bhi; in d possibly na āgamant; I would remove  
the colon after pāda c. In b saṁgave would be somewhat  
smoother.

a[8]parāhneṣu jindhataḥ indro rājā divas pari rahan mi-  
māya tiṣṭhasi | [9] sa nāimāḥ kalpayād diśaḥ z 1 z

Read: aparāhneṣu jinvita indro rājā divas pari | rohan mi-  
māya †tiṣṭhasi sa na imāḥ kalpayād diśaḥ z 11 z 1 z

Pāda d would be improved by omitting na.

## 13

Ś. 5. 30. 1—10.

[f. 126 b 9] āvatas te parāvataḥ pa[10]rāvatas ta āvata |  
iheva bhava mā nu ga mā pūrvān anu gā gatā | na [11]

muṁ badhnāmi te dṛḍham yas tvābhi ceruṣ puruṣaḥ so  
 yad aruṇo danaḥ [12] unmocanapramocane ubhaya vādā  
 vadāmi te | yadadrohita śepi[13]ṣe strī puṁse cityā z yad  
 enaso mātariktāś cheṣe pitṛṣutād uta | [14] unmocanapramo-  
 cane | ubhaya vācā vadāmi te | yat te mātā ya[15]t te pitā  
 jāman bhrātā ca sarjata | pratyak chevasya bheṣajaradaṣṭim  
 [16] kṛṇomi te | yehi yehi punar ehi sarveṇa sanasā saha |  
 śa[17]to yamasyasānu gādhi jīvapurā hi | anuhataḥ punar  
 ehi vidvā[18]udayanam pathaḥ ārohaṇas ākramaṇam jīvato  
 jīvato yanam sā [19] bibhen na pariṣyasi jaradaṣṭir bhavi-  
 ṣyasi nir vocamam yakṣmas aṅge[20]bhyo aṅgajvaram tava |  
 śīrṣarogam aṅgarogam yaś ca te hrdayāmaya | ya-[f. 117a]  
 yakṣma śyenāiva prāpattatā vācānuttāḥ parastam ṛṣi  
 bodhapratibodhāv asva[2]pno yaś ca jāgavi | te te prāṇasya  
 goptāro divā svapnam ca jāgratu z 2 z

Read: āvatas te parāvataḥ parāvatas ta āvataḥ | ihāiva bhava  
 mā nu gā mā pūrvān anu gā gatān asuṁ badhnāmi te dṛḍham  
 z 1 z yat tvābhiceruṣ puruṣaḥ svo yad aruṇo janaḥ | unmoca-  
 napramocane ubhe vācā vadāmi te z 2 z yad dudrohitha śe-  
 piṣe striyāi puṁse acittyā | unmo°° z 3 z yad enaso mā-  
 trkṛtāc cheṣe pitṛṣutād uta | unmocanapramocane ubhe vācā  
 vadāmi te z 4 z yat te mātā yat te pitā jāmir bhrātā ca sar-  
 jata | pratyak chevasya bheṣajam jaradaṣṭim kṛṇomi te z 5 z  
 ehy ehi punar ehi sarveṇa manasā saha | dūtāu yamasya mānu  
 gā adhi jīvapurā ibi z 6 z anuhūtaḥ punar ehi vidvān uda-  
 yanam pathaḥ | ārohaṇam ākramaṇam jivato-jivato yanam z 7 z  
 mā bibher na pariṣyasi jaradaṣṭir bhaviṣyasi | nir avocam aham  
 yakṣmam aṅgebhyo aṅgajvaram tava z 8 z śīrṣarogam aṅgaro-  
 gam yaś ca te hrdayāmayāḥ | yakṣmaś śyena iva prāpataḥ  
 vācānuttāḥ parastaram z 9 z ṛṣi bodhapratibodhāv asvapno  
 yaś ca jāgrviḥ | tāu te prāṇasya goptārāu divā svapnam ca  
 jāgratuḥ z 10 z 2 z

The text is edited to a fairly close accord with that of Ś.  
 In 1a Ppp. is better; in 4b Ś. has pitṛkṛtāc ca yat; 5c seems  
 possible as given, but might well be only a corruption of the  
 Ś. form; in 6c sado would seem good and nearer to our ms.;  
 in 10cd Edgerton would read te te ° goptāro ° ° ° jāgratu;  
 in 10d Ś. has naktam ca jāgrtām. Other variants are not  
 striking.

The ms. clearly indicates the end of a hymn here, and

there seems to be justification for it in that the next stanza (Ś. 11) has somewhat the tone of an opening stanza. With some hesitation I keep the division.

## 14

(Ś. 5. 30. 11–17.)

[f. 117a 3] ayam agnir upasadya iha sūrya ud etu te | ud ehi mṛtyor gambhīrat kṛśchrā[4]ś cit tamasas pari | namo yamāya namamo stu mṛtyave namaṣ piturbhyaḥ uta [5] ye nayanti | utapāriṇasya yo veda tvam agniṁ puro dadhe | āitu prāṇa āi[6]tu mana āitu cakṣur atho balaṁ | śārīramam asya saṁ vidā tat padbhyāṁ [7] pratiṣyatu | prāṇenāgnaya cakṣuṣā saṁ sṛjemaṁ samīraya | tanvā [8] saṁ sṛjanena vottthāmṛtasya mā mṛta mo ṣu bhūmigrho bhuvāt. | mā te prāṇa [9] upa dasaṁ māpāno pa dhāya te | sūryas tvādhipatir mṛtyor ud āyaśchāti raśmi[10]bhiḥ | imāntar vadaty ugrā jihvā maṇiṣpadā tātayā romaṁ vi nayāsaḥ | [11] śataṁ romīc ca uksanā | ayam lokaṣ priyatamo devānām aparājitaḥ [12] tasmāi tvam iha jajñiṣe adṛṣṭaṣ puruṣa mṛtyave | tasmāi tvāni hveyāma[13]si mā purā jaraso mṛdhā z 3 z

Read: ayam agnir upasadya iha sūrya ud etu te | ud ehi mṛtyor gambhīrat kṛcchrāc cit tamasas pari z 1 z namo yamāya namo 'stu mṛtyave namaṣ pitrbhya uta ye nayanti | utpāraṇasya yo veda tam agniṁ puro dadhe <smā ariṣṭatātaye> z 2 z āitu prāṇa āitu mana āitu cakṣur atho balam | śārīram asya saṁ vidāṁ tat padbhyāṁ pra tiṣṭhatu z 3 z prāṇenāgne cakṣuṣā saṁ sṛjemaṁ samīraya tanvā saṁ sarjanena | vetthāmṛtasya mā mṛta mo ṣu bhūmigrho bhuvāt z 4 z mā te prāṇa upa dasan māpāno 'pi dhāyi te | sūryas tvādhipatir mṛtyor ud āyacchatu raśmibhiḥ z 5 z iyam antar vadaty ugrā jihvā paṇiṣpadā | tayā rogaṁ vi nayāmaś śataṁ ropīś ca takmanaḥ z 6 z ayam lokaṣ priyatamo devānām aparājitaḥ | yasmāi tvam iha jajñiṣe diṣṭaṣ puruṣa mṛtyave | tasmāi tvānu hveyāmasi mā purā jaraso mṛthāḥ z 7 z 3 z

The variations from Ś. here are few and not important; the restoration of the end of 2d seems necessary. In 3d we might well read prati as in Ś.; in 7d adṛṣṭaṣ as in our ms. does not seem possible.



## 15

(Ś. 5. 17. 1-7, 10, 11.)

[f. 117 a 13] tam vadam prathā vrahmakilvi[14]ṣe kūpāras  
salilo mātariśvā | viḍūharas tapa ugram mayobhuva apo  
[15] po devīṣ prathamajā ṛtasya somo rājā prathamō vra-  
jāyām punaḥ prāyaścha[16]d ahrṇīyamānaḥ anvantitvā va-  
ruṇo mittro āsīd agnir hotā hasta[17]grhṇā nināya | haste-  
nāiva grāhya ādir asyā vrahmajāyēti ced avocat. [18] na  
dūtāya prahyātasta eṣā tathā rāṣṭre gupitaṁ kṣattriyasya |  
yām ā[19]hus tārakām vikeśīdat prāgāmam avapabhyamānā  
sā vrahmajāyā pra [f. 117 b] tinotu rāṣṭraṁ yatra prāpāddi  
śamu ulkakhīmām vrahmacārī carati veviśa[2]d viṣas sa  
devānām bhāvaty ekam aṅgam tena jāyām anv avindad  
vṛhaspatis so[3]mena nihatām juhvaṁ na devāḥ devā eta-  
syāpajayaṁtu pūrve saptarṣaya[4]s tapas te ye niṣeduh  
bhīmā jāyā vrahmanasyāpinihitā dugdhām da[5]dāti parame  
vyoman. | ya garbhāvapabhyante jagad yaś cāpilupyate |  
vīrā [6] ye hanyonte mitho vrahmajāyā hinasti tām. | sarva  
garbhāṣ pra vyathante ku[7]mārā daśamāsyā asmin rāṣṭre  
niruddhyate vrahmajāyādityā punar vāi de[8]vā adaduṣ  
punar manuṣyā uta | rājānas satyaṁ kṛṇvāno vrahmajāyām  
na pu[9]nar daduḥ | yo punardāya vrahmajāyām kṛtvā de-  
vāir nakilviṣaṁ ūrjaṁ pr[10]rṥthivā bhaktobhagāyam upā-  
sate z 4 z

Read: te 'vadan prathamā vrahmakilbiṣe 'kūpāras salilo mā-  
tariśvā | viḍūharās tapa ugram mayobhuva āpo devīṣ pratha-  
majā ṛtasya z 1 z somo rājā prathamō vrahmajāyām punaḥ  
prāyacchad ahrṇīyamānaḥ | anvantitā varuṇo mitra āsīd agnir  
hotā hastagrhyā nināya z 2 z hastenāiva grāhya ādhir asyā  
vrahmajāyēti ced avocat | na dūtāya praheyā tastha eṣā tathā  
rāṣṭraṁ gupitaṁ kṣatriyasya z 3 z yām āhus tārakām +vikeśīdat  
prāgrāmam avapadyamānām | sā vrahmajāyā pra dunoti rāṣṭraṁ  
yatra prāpādi śaśa ulkaśīmān z 4 z vrahmacārī carati veviśad  
viṣas sa devānām bhavaty ekam aṅgam | tena jāyām anv  
avindad vṛhaspatis somena nītām juhvaṁ na devāḥ z 5 z devā  
etasyām ajāyanta pūrve saptarṣayas tapas te ye niṣeduh | bhīmā  
jāyā vrahmanasyāpanitā durdhām dadhāti parame vyoman  
z 6 z ye garbhā avapadyante jagad yac cāpalupyate | vīrā ye  
hanyante mitho vrahmajāyā hinasti tām z 7 z sarve garbhāṣ  
pra vyathante kumārā daśamāsyāḥ | yasmin rāṣṭre nirudhyate

vrahmajāyācittyā z 8 z punar vāi devā adaduṣ punar manu-  
ṣyā uta | rājānas satyaṁ kṛtvā vrahmajāyāṁ punar daduḥ  
z 9 z punardāya vrahmajāyāṁ kṛtvā devāir nikilbiṣam | ūrjāṁ  
prthivyā bhaktvorugāyam upāsate z 10 z 4 z

This text agrees almost entirely with that of Ś.; our 8ab are new, and 8cd = Ś. 12cd. In 4a Ppp. probably has a variant from the Ś. text tārakāiṣā vikeṣīti; except for the lack of iti, vikeṣī ruk would seem good; in 4b Ś. has duchu-  
nām grāmam. In 6a Ś. has avadanta.

The fact that R.V. 10. 109 has seven of these stanzas (lack-  
ing our 4, 7, and 8) makes it reasonable to follow the Ppp. ms. in counting this as a separate hymn. Ś. 5. 17 has been  
recognized as a composite hymn.

## 16

[f. 117b 10] na tatra dhenu drohe [11] nānaḍvān sahate  
dhuraṁ vijāni yatra vrāhmaṇo rātriṁ vasati pāpayā | [12]  
na varṣam maitrāvaruṇam vrahmajyāṁ abhi varṣati | āsmāi  
samitiṣ kalpate [13] na mittram nayate vaṣam | asuṇmatī  
carati vrahmajāyāṁ śālam paṅktiṣ pra[14]diśaś catasraḥ yaḥ  
kṣatriyaṣ punar enām dadātu sa divo dārām yayā[15]tu  
prapīṇām | yo punardāya | vrahmajāyāṁ rājā kalpe na pa-  
dyate | du[16]ryoṇo smā oṣadhīr yākāśyābhivapaśyati viṣam  
uṣṇāty apā vi[17]ṣam uṣṇāti vīrudhām yo vrahmajāyāṁ na  
punar dadāti tasmāi devās su[18]dhiyaṁ digdham asyāṁ |  
tat padayo diśa striyāṣ pūrve vrāhmaṇā vrahmā [f. 118a]  
ced dham agraḥīt sa eva patir ekadhā vrāhmaṇeva patin  
na rājā nota vāiśyat tat sū[2]ryaṣ pravruvann ayatu pañca-  
bhyo mānavebhyah z 5 z

Read: na tatra dhenur dohyā nānaḍvān sahate dhuram | vi-  
jānir yatra vrāhmaṇo rātriṁ vasati pāpayā z 1 z na varṣam  
maitrāvaruṇam vrahmajyam abhi varṣati | nāsmāi samitiṣ kal-  
pate na mitram nayate vaṣam z 2 z ṭasuṇmatī carati vrahma-  
jāyā śālam paṅktiṣ pradiśaś catasraḥ | yaḥ kṣatriyaṣ punar  
enām dadātu sa divo dārām yayātu prapīṇām z 3 z punar-  
dāya vrahmajāyāṁ rājā kalpe na padyate | duryoṇe smā oṣa-  
dhīr yākāśyābhivapaśyati z 4 z viṣam uṣṇāty apām viṣam uṣṇāti  
vīrudhām | yo vrahmajāyāṁ na punar dadāti tasmāi devās  
svadhitim digdham asyān z 5 z uta yat patayo daśa striyāṣ

pūrve 'vrāhmaṇāḥ | vrahmā ced dhastam agraḥīt sa eva patir  
ekadhā z 6 z vrāhmaṇa eva patir na rājā nota vāiśyaḥ | tat  
sūryaḥ pravruvann eti pañcabhyo mānavebhyah z 7 z 5 z

St. 1 is Ś. 5. 17. 18; st. 2 is Ś. 5. 19. 15; stt. 6 and 7 are  
Ś. 5. 17. 8 and 9. In 1a Edgerton suggests dohāya which is  
in some ways better than dohyā; in 3c he would read dive,  
and perhaps dhārām. In 3c dadāti might be read; the whole  
stanza is unclear to me.

## 17

(Ś. 5. 18, in part.)

[f. 118a 2] nāitām te devādadu[3]s tubhyam nṛpate attave  
mā vrāhmaṇasya rājanya gām jighatso nādyāḥ akṣa[4]dugdho  
rājanyaḥ pāpānmam aparājitaḥ | sa vrāhmaṇasya gām adya-  
tadvyā [5] jivāni mā śvā nir vāi kṣattram nayati hanta  
varco gñir vālabdhaḥ pṛtannotu rāṣṭram [6] yo vrāhmaṇam  
devabandhum hinasti tasya pitṛṇām apy etu lokam. | devapī-  
[7]yūś carati martyeṣu garagīrtyo bhavaty asthibhūyām yo  
vrāhmaṇam manyate anna[8]m eva sa viśasya pivati taimāta-  
syā viṣam sa pivati taimātam paśyann agniṁ pra [9] sīdati | yo  
vrāhmaṇasya śraddhanam abhi nāra manyate satāpāsthā ni  
śīda[10]ta tām na śikhnota niṣkidam anna yo vrahmaṇā  
nandas sādva anamīta manya[11]te | ya enām hanya mṛda ma-  
nyamāno devapī banakāmo na cintā san taśce [12] andho  
hr̥daye agni bandho ubhāinaṁ daṣṭo nabhasī carantam | na  
vrāhmaṇo [13] hiṁsitavāgneṣ priyatamā tanūḥ somo hy  
asya dāyāda indro syābhiśa[14]stipāt. | agnir vāi naḥ pada-  
vāya somo dāyāda ucyate | jayatābhi[15]śasta indras tat  
satyam devasamhitam | āviṣṭitaghahaviṣā prajākūr i[16]va  
śarmaṇā | vrāhmaṇasya rājanyas tṛpsīṣā gaur anādyah  
z 6 z

nāitām te devā adadus tubhyam nṛpate attave | mā vrāhma-  
ṇasya rājanya gām jighatso 'nādyām z 1 z akṣadrugdho rā-  
janyaḥ pāpa ātmaparājitaḥ | sa vrāhmaṇasya gām adyād adya  
jivāni mā śvaḥ z 2 z nir vāi kṣattram nayati hanti varco 'gnir  
ivālabdhaḥ pra dunoti rāṣṭram | yo vrāhmaṇam devabandhum  
hinasti na sa pitṛṇām apy etu lokam z 3 z devapiyūś carati  
martyeṣu garagīrṇo bhavaty asthibhūyān | yo vrāhmaṇam ma-  
nyate annam eva sa viśasya pibati taimātasya z 4 z viṣam

sa pibati taimātaṁ paśyann agniṁ pra śidati | yo vrāhmaṇa-  
sya sad dhanam abhi nārada manyate z 5 z śatāpāsthā ni  
śidata tāṁ na śaknoti niṣkhidam | annaṁ yo vrahmaṇāṁ  
nandan svādv admīti manyate z 6 z ya enāṁ hanyān mrdum  
manyamāno devapiyur dhanakāmo na cittāt | saṁ tasyendro  
hrdaye agniṁ indha ubhe enaṁ dviṣto nabhasi carantam z 7 z  
na vrāhmaṇo hinsitavyo 'gneḥ priyatamā tanūḥ | somo hy  
asya dāyāda indro 'syābhiśastipāḥ z 8 z agnir vāi naṣ pada-  
vāyaḥ somo dāyāda ucyate | jayate 'bhiśasta indras tat satyaṁ  
devasaṁhitam z 9 z āviṣṭitāghaviṣā prdākūr iva carmaṇā | vrā-  
hmaṇasya rājanya trṣṭaiṣā gaur anādyā z 10 z 6 z

The text as edited is verbally fairly close to that of Ś.  
For 6a Ś. has śatāpāsthāṁ ni girati, and 6c has malvas for  
our nandan (ms. nandas). For 9cd Ś. has (in its st. 14) han-  
tābhiśastendras tathā tat vedhaso viduḥ; it would improve our  
text to read 'bhiśastim. St. 5ab is new; cd = Ś. 5. 19. 9cd.  
Ś. 5. 18. 8—12 and 15 do not appear in this hymn according  
to our ms.; all but 12ab appear in the next hymn. There  
is no reason to object to the Ppp. arrangement except that  
the number of stanzas in the hymn is less than the norm for  
this Book 9.

## 18

(Stanzas from Ś. 5. 18 and 19.)

[f. 118a 17] iṣur iva digdhā nṛpate prdākūr iva gopate | sā vrā-  
hmaṇasyeṣun di[18]gdhā tayā vidhyatu pītayā | tīkṣṇa iṣavo  
vrahmaṇā hetisanto yām assa[19]nti śarvyāṁ ni sā mṛṣāṁ |  
anūbhāyati tapasā manyunā cota d'rād abhinda[f. 119a]nti  
te tayā | jihvā bhyā bhavati kunmalaṁ vāṁ naḍikā dantā  
tapasāsiddhi[2]gdhā tebhīr vrāhma vidyātu devapiyaṁ  
nirjalāi vanurbhir devajūteḥ ye vrā[3]hmaṇaṁ hinsitāras  
tapasvinaṁ maṇiṣiṇaṁ vrahmacāryeṇa śrāntaṁ ava[4]nti-  
mad bhavitā rāṣṭram eṣāṁ tapasāiva nihataṁ nānu vetu  
ye sahasram arā[5]jāṁ āśaṁ daśatād uta tebhyaṣ pra vra-  
vīmī tvā vāitahavyāṣ parābhuvāṁ gāu[6]r eva tān hanya-  
mano vāitavyāṁ ivācarat. | ye keśaraprāpuṁdāyaś caru-  
mā[7]dā upecaraṁ abhimātrā jāyanti nod ivi divi pasprśaṁ  
sṛga hiṁ[8]satvā vrahmīm amumbhavyaṁ parābhuvāṁ | ye  
vṛhatsāmānam āṅgirasam āpa[9]yaṁ vrāhmaṇaṁ janāḥ |



tetvak stokām ubhayādan yat stokāny āmayat. | [10] ye vrāhmaṇam pratyusṭhivam yaś cāsmāi śulkam īsire | astras te madhye kūlyā[11]yāś keśān akhādantāsate | aṣṭāpadi caturakṣi catuśśrotā ca[12]turhanuḥ dvijihvā dviprāṇā bhūtvā sā rāṣṭram avi dhūnute z [13] z 7 z

In f. 119a 1 the margin corrects bhyā to dyā and ddi to di.

Read: iṣur iva digdhā nṛpate prdākūr iva gopate | sā vrāhma-nasyeṣur digdhā tayā vidhyati pīyataḥ z 1 z tikṣṇeṣavo vrāhmaṇa hetimanto yām asyanti śaravyām na sā mṛṣā | anuhāya tapasā manyunā cota dūrād ava bhindanti te tayā z 2 z jihvā jyā bhavati kulmalam vān nāḍikā dantās tapasā sudigdhāḥ | tebhīr vrahmā vidhyāti devapīyūm nirjalāir dhanurbhīr devajūtāiḥ z 3 z ye vrāhmaṇam hiṁsitāras tapasvinam maṇiṣiṇam vrahma-caryeṇa śrāntam | avartimad bhavitā rāṣṭram eṣām tapasāiva nihataṁ tñānu vetuḥ z 4 z ye sahasram arājann āsan daśasatā uta | tebhyaḥ pra vavīmi tvā vāitahavyāḥ parābhavan z 5 z gaur eva tām hanyamānā vāitahavyān ivācarat | ye tkesara-prāpūmdāyaś caramājām apeciran z 6 z atimātrā ajāyanta nod iva divam asprśan | prajāṁ hiṁsitvā vrāhmaṇim asaṁbhavyam parābhavan z 7 z ye vṛhatsāmānam āngirasam ārpayan vrāhmaṇam janāḥ | tetvak stokām ubhayādan yat stokāny āmayat z 8 z ye vrāhmaṇam pratyusṭhivan ye cāsmāi śuklam īsire | asnas te madhye kūlyāyāś keśān khādanta āsate z 9 z aṣṭāpadi caturakṣi catuśśrotā caturhanuḥ | dvijihvā dviprāṇā bhūtvā sā rāṣṭram ava dhūnute z 10 z 7 z

St. 4 is new. Ś. 5. 18. 11b has avātirat which perhaps should be read in Ppp. 6b; and 6c looks very like a corruption of the form in Ś. The Ś. reading of 5. 19. 2cd is petvas teṣām ubhayādam avis tokāny āvayat; perhaps this should be read in Ppp. st. 8, with ubhayādann as emended by Whitney.

## 19

(Of. Ś. 5. 19.)

[f. 118b 13] vrahmagavī paśyamānā yāvat sābhi vajaṅga-he | te[14]jo rāṣṭrasya nir hanti na vīro jāyate pumān. ākramaṇena vāi devā [15] dviṣanto ghnanti pāuruṣam te ājam vrahmajam kṣettre tā anṛtavādī[16]nam. | viṣam etad deva-kṛtaṁ rājā varuṇo avravīt. | te vrāhmaṇasya [17] gām du-gdhvā rāṣṭre jāgara kaś cana | tad vāi rāṣṭram ā sravati

bhinnām nā[18]vam ivodakam | vrāhmaṇo yatra jīyate tad  
 rāṣṭram ā sravati chinnām [19] nāvam ivodakam | vrāhmaṇo  
 yatra jīyate tad rāṣṭram havi duśchunā | [20] ekaśataṁ vāi  
 javatā bhūmir yā dvidhūnataḥ prajā hiṁsatvā vrāhmī[f. 119a]m  
 amūmbhavyam parābhuvam | yām ud ājam gr̥ṣayo maṇi-  
 ṣiṇaś śapusātām vṛhatīm [2] devajūtām | sā vrahmajyam  
 pacati padyamānā rāṣṭram asya vṛhatī yaś ca varcaḥ [3]  
 vācā vrāhmaṇam iśchati jāmiyam hanti cibhyā mitrāya  
 satye druhyati yam devā ghnanti pāruṣam. z 8 z

In the top margin of f. 119a stands pacyamā above padya-  
 mānā of line 2.

Read: vrahmagavi pacyamānā yāvat sābhi vijaṅgahe | tejo  
 rāṣṭrasya nir hanti na viro jāyate pumān z 1 z ākramanena  
 vāi devā dviṣanto ghnanti pūruṣam | te ajan vrahmajyam  
 kṣetre thānṛtavādinam z 2 z viṣam etad devakṛtaṁ rājā varuṇo  
 avravīt | na vrāhmaṇasya gām jagdhvā rāṣṭre jāgāra kaś cana z 3  
 z tad vāi rāṣṭram ā sravati bhinnām nāvam ivodakam | vrāh-  
 maṇo yatra jīyate tad rāṣṭram hanti ducchunā z 4 z ekaśataṁ  
 vāi janatā bhūmir yā vyadhūnuta | prajāṁ hiṁsitvā vrāhmaṇīm  
 asaṁbhavyam parābhavan z 5 z yām ud ājan ṛṣayo maṇiṣiṇaś  
 †śapusātām vṛhatīm devajūtām | sā vrahmajyam pacati pacyamā-  
 nā rāṣṭram asya vṛhatī yac ca varcaḥ z 6 z vācā vrāhmaṇam  
 icchati †jāmiyam hanti cittyā | mitrāya satye druhyati yam  
 devā ghnanti pūruṣam z 7 z 8 z

Stt. 2, 6, and 7 are new; st. 5 = Ś 5.18.12. Edgerton suggests  
 saptaśatām in 6b. In st. 7 we need an accusative; jānim ayam  
 is the only suggestion I have.

## 20

[f. 119a 4] ekapāś chanda ekakāsū[5]ñ ca ta āpnoti cāva  
 ca rundhe prathamayā rātnyā prathamayā samidhā dvi-  
 pā[6]ś chando dvipadaś ca paśūn. tad āpnoti cava ca rundhe  
 dvitīyayā rātnyā [7] dvitīyayā samidhā z tripāś chandas  
 trīṇś ca lokān. sa tad āpnoti cā[8]va carundhe tṛtīyayā rātnyā  
 tṛtīyayā samidhā | catuṣpāś chandaś catuṣpa[9]daś ca paśūn. tad  
 āpnoti cava ca rundhe caturthyā rātnyā caturthyā samidhā |  
 pañca [10] diśaḥ pañca prediśaḥ tad āpnoti cāva ca rundhe  
 pañcamyā rātnyā pañcamyā sa[11]midhā | trāiṣṭubhamś  
 chando virājam svarājam samrājam tad āpnoti cāva ca

rundhe [12] ṣaṣṭhyā rātnyā ṣaṣṭhyā samidhā | sapta prāṇāṁ  
saptāpānāṁ saptarṣīś ca tad āpno[13]ti cāva cā rundhe sapta-  
myā rātnyā saptamyā samidhā | ojaś ca tejaś ca saha[14]ś ca  
balaṁ ca tad āpnoti cāva ca rundhe aṣṭamyā rātnyā aṣṭamyā  
samidhā | [15] ambhaś ca mahaś ca annaṁ ca annādyāṁ  
ca tad āpnoti cāva ca rundhe navamyā rā[16]tnyā navamyā  
samidhā | vrahma ca kṣattrāṁ cendriyāṁ ca vrāhmaṇa-  
varcasāṁ ca tad ā[17]pnoti cāva ca rundhe daśamyā rātnyā  
daśamyā samidhā | viśvāvasu ca sarva[18]vasu ca tad āpnoti  
cāva ca rundhe ekādaśā rātnyekādaśyā samidhā [19] pāṅktaṁś  
chandaṣ prajāpatiṁ saṁvatsaraṁ tad āpnoti cāva rundhe  
dvādaśyā rātnyā dvā[19b]daśyā samidhā z 9 z

Read: ekapāc chanda ekapadaś ca paśūn sa tad āpnoti cāva  
ca rundhe prathamayā rātryā prathamayā samidhā z 1 z dvipāc  
chando dvipadaś ca paśūn . . . rundhe dvitīyayā rātryā  
dvitīyayā samidhā z 2 z tripāc chandaś trīṁś ca lokān sa . . .  
rundhe tṛtīyayā rātryā tṛtīyayā samidhā z 3 z catuṣpāc chandaś  
catuṣpadaś ca paśūn sa . . . rundhe caturthyā rātryā caturthyā  
samidhā z 4 z pañca dīśaṣ pañca ca pradiśaś sa . . . rundhe  
pañcamyā rātryā pañcamyā samidhā z 5 z trāiṣṭubhaṁ chando  
virājaṁ svarājaṁ samrājaṁ sa . . . rundhe ṣaṣṭhyā rātryā ṣaṣṭhyā  
samidhā z 6 z sapta prāṇāṁ saptāpānāṁ saptarṣīś ca sa . . .  
rundhe saptamyā rātryā saptamyā samidhā z 7 z ojaś ca tejaś  
ca sahaś ca balaṁ ca sa . . . rundhe aṣṭamyā rātryā aṣṭamyā  
samidhā z 8 z ambhaś ca mahaś cānnaṁ cānnādyāṁ ca sa  
. . . rundhe navamyā rātryā navamyā samidhā z 9 z vrahma  
ca kṣattrāṁ cendriyāṁ ca vrāhmaṇavarcaśaṁ ca sa . . . rundhe  
daśamyā rātryā daśamyā samidhā z 10 z viśvāvasu ca sarva-  
vasu ca sa . . . rundha ekādaśyā rātryaikādaśyā samidhā  
z 11 z pāṅktaṁ chandaṣ prajāpatiṁ saṁvatsaraṁ sa tad āpnoti  
cāva ca rundhe dvādaśyā rātryā dvādaśyā samidhā z 12 z 9  
z anu 3 z

## 21

[f. 119b 1] om̐ yo vā ekaśarāvaṁ nirvaped ekarṣim evā-  
[2]nu nivapet. | eṣa vā eka ṛṣir yad agniḥ eka ṛṣim cāiva  
lokaṁ cā[3]va rundhe | eka ṛṣir iva tapaty eka ṛṣir iva  
dīdāya eka ṛṣi[4]r ivānnādo bhavati | ya evaṁ vada | sa  
evaṁ vidvān prāśnīyād etāṁ eva [5] devatāṁ manasādhyā-

yed eka ṛṣes tvā cakṣuṣā paśyāmi eka ṛṣes tvā [6] hastā-  
 bhyām ārabhed eka ṛṣes tvāsyānu prāśnāmy eka ṛṣes  
 tvā jathare sā[7]dhayāmīti sa yathā hutam iṣṭam prārśnīyād  
 evāinaṁ prāśnāti vai dviśa[8]rāvaṁ nirvapet prāṇāpānāv  
 evavānu nirvaped ete ve prāṇāpānau [9] yan mātariśvā  
 cāgniś ca | prāṇāpānau cāiva lokam cāva rundhe jyog jī-  
 [10]vati sarvaṁ āyur eti na purā jarasaḥ pramiyate yaḥ  
 prāśnīyā[11]d etām eva devatām manasādhyāyet prāṇāpā-  
 nayos tvā cakṣuṣā pa[12]śyāmi | prāṇāpānayos tva hastā-  
 bhyām ārabhet prāṇāpānayos tvāsyā[13]nu prāśnāmi prā-  
 ṇāpānayos tvā z vai triśarāvaṁ nirvapet trīṇy eva [14]  
 trikādrukādrukāny anu nirvaped etāni vai trīṇi trikā-  
 drukāny anu [15] nir vaped etāni vai trīṇi trikādrukāny  
 ajuryajus sāmāni ya[16]jūṁṣi vrāhmaṇam vrahma cāiva  
 lokam cāva rundhe vrāhmaṇavarcaśi [17] bhavati yaḥ prā-  
 śnīyād etām eva devatām manasādhyāyed vrāhmaṇas tvā  
 [18] cakṣuṣā paśyāmi vrahmanas tvā hastābhyām ārabhed  
 vrahmaṇas tvāmyena prā[19]śnāmi vrāhmaṇas tvā z vai  
 catuśarāvaṁ nirvapeś catasra evorvīr anu ni[20]rvaped etā  
 vai ścatasra urvīr yad diśo diśas cāiva lokam cāva rundhe  
 ka[f. 130a.]lpante smāi diśo diśam priyo bhavati yaḥ prāśnī-  
 yād etām eva devatām mana[2]sādhyāyed diśānām tvā  
 cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhed di[3]śānām  
 tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhed diśā-  
 nām tvāmye[4]na prāśnāmi diśānām tvā z vai pañcaśarāvaṁ  
 nirvaped vaiśvānaram eva pañca[5]mūrdhānam anu nirvaped  
 ete vai vaiśvānaraḥ pañcamūrdhā yad dyāus ca pṛthivī ca [6]  
 rasāvatīpaṁ vaiśvānaram cāiva lokam cāva rundhe vaiśvā-  
 naram tapati vaiśvānarīva [7] didāya vaiśvānarīvānnādo  
 bhavati yaḥ prāśnīyād etām eva devatām mana[8]sādhyāyed  
 vaiśvānarasya tvā cakṣuṣā paśyāmi vaiśvānarasya tvā ha-  
 stābhyā[9]m ārabhed vaiśvānarasya tvāsyena prāśnāmi  
 vaiśvānarasya tvā hastābhyām āra[10]bhed vaiśvānarasya  
 tvāsyena prāśnāmi vaiśvānarasya tvā z vai ṣaṭśarāvaṁ  
 nirvape[11]t ṣaḍyāmna eva devān anu nirvaped ete vai  
 ṣaḍyāvāno devā yad ṛtava ṛtūś cāi[12]va lokam cāva  
 rundhe kalpantāismāi ṛtavo nartūṣv āvr̥scatu ṛtūnām [13]  
 priyo bhavati yaḥ prāśnīyād etām eva tām manasādhyāyed  
 ṛtūnām tvā [14] cakṣuṣā paśyāmi ṛtūnām tvā hastābhyām  
 ārabhed ṛtūnām tvāsyena prā[15]śnāmi ṛtūnām tvā vai



saptaśarāvaṁ nirvape saptarṣiṁ evānu nirvape[16]d ete vāi saptarṣayo yat prāṇāpānāvyaṇā saptarṣiṁś cāiva lokam cāva [17] rundhe saptarṣir iva tapati saptarṣir iva didāya saptarṣivānnādo [18] bhavati yaś prāśnīyād etām eva devatām manasādhyāyet saptarṣiṇām [19] tvām cakṣuṣā paśyāmi saptarṣiṇām tvā hastābhyām ārabhet saptarṣiṇā[20]syena prāśnāmi saptarṣiṇām tvā z z yo vā aṣṭaśarāvaṁ nirvape[f. 130b]d virājas evāṣṭāpadīn anu nirvaped eṣa vāvā virād aṣṭāpadir yad dyāuś ca [2] pṛthivī cāpaś coṣadhayaś ca virājad yasmiṁś ca loke muṣmiṁś ca vāi[3]rāja ṛṣabha ity anem āhur yaś prāśnīyād etām eva devatām manasā-[4]dhyed virājas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhed virā[5]jas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhed virājas tvā[6]syena prāśnāmi virājas tvā z ı z vāi navaśarāvaṁ nirvapen navayā[7]mna eva devān anu nirvaped ete vāi navayāvāno devā yan māsā māsā[8]ś cāiva lokam cāva rundhe kalpante smāi māsā māsānām priyo bhavati [9] yaś prāśnīyād etām eva devatām manasādhyāyen māsānām tvā ca[10]kṣuṣā paśyāmi māsānām tvā hastābhyām ārabhen māsānām tvāsyena [11] prāśnāmi māsānām tvā z vāi daśaśarāvaṁ nirvapedām eva dhenum a[12]nu nirvaped eṣa vāvāv idā dhenur yad yajñaś paśava idām cāiva dhe[13]num ca yajñam ca lokam ca paśūś cāva rundhe kalpante smāi idō idām [14] priyo bhavati yaś prāśnīyād etām eva devatām manasādhyāyed i[15]dāyās tvā cakṣuṣā paśyāmīdāyās tvā hastābhyām ārabhed idā-[16]yās tvāsyena prāśnāmīdāyās tvā z z yo vā ekādaśaśa[17]rāvaṁ nirvaped rohitām evānu nirvaped eṣa vāi rohito yad indra indram [18] cāiva lokam cāva rundhe kalpante smāi indriyā vāi priye indraś ca bhava[19]ti yaś prāśnīyād etām eva devatām manasādhyāyed indrasya tvā [f. 131a] cakṣuṣā paśyāmīndrasya tvā hastābhyām ārabhed indrasya tvāsyena prāśnāmīndra[2]ndrasya tvā jāthare z z yo vāi dvādaśaśarāvaṁ nirvaped viśvāmni eva [3] devān anu nirvaped ete vāi viśve devā yad idam sarvaṁ viśvānś cāiva deva lo[4]kam cāva rundhe kalpante smāi viśve devāḥ priyo viśveṣām devānām bhava[5]ti ya evam veda | sa evam vidvān prāśnīyād etām eva devatām manasādhyā[6]yed viśveṣām tvā devānām cakṣuṣā paśyāmi viśveṣām tvā devānām hastā[7]bhyām ārabhed viśveṣām tvā devānām

āsyena prāśnāmi viśveṣāṁ tvā devānāṁ [8] tvā jaṭhare sā-  
dayāmīti sa yathā humam iṣṭam prāśniyād evāinaṁ prā-  
śnā[9]ti z 1 z

Read: yo vā ekaśarāvaṁ nirvaped ekaṣim evānu nirvaped |  
eṣa vā ekaṣir yad agniḥ | ekaṣim cāiva lokam cāva rundhe |  
ekaṣir iva tapaty ekaṣir iva didāyāikaṣir ivānnādo bhavati  
ya evaṁ veda | sa evaṁ vidvān prāśniyād etām eva devatām  
manasādhyāyet z

ekaṣes tvā cakṣuṣā paśyāmy ekaṣes tvā hastābhyām ārabhe |  
ekaṣes tvāsyena prāśnāmy ekaṣes tvā jaṭhare sādhyāmi z  
iti sa yathā hutam iṣṭam prāśniyād evāinaṁ prāśnāti z 1 z

yo vāi dviśarāvaṁ nirvaped prāṇāpānāv evānu nirvaped | ete  
vāi prāṇāpānau yan mātariśvā cāgniś ca | prāṇāpānau cāiva  
lokam cāva rundhe | jyog jivati sarvam āyur eti na purā jara-  
saḥ pra miyate ya evaṁ veda | sa . . . z

prāṇāpānayos tvā cakṣuṣā paśyāmi prāṇāpānayos tvā hastā-  
bhyām ārabhe | prāṇāpānayos tvāsyena prāśnāmi prāṇāpānayos  
tvā jaṭhare sādhyāmi z iti sa . . . z 2 z

yo vāi triśarāvaṁ nirvaped trīṇy eva trikadrūkāṇy anu nirva-  
pet | etāni vāi trīṇi trikadrūkāṇi yad rcas sāmāni yajūṁṣi  
vrahmaṇam | vrahma cāiva lokam cāva rundhe | vrahmaṇa-  
varcasī bhavati ya evaṁ veda | sa . . . z

vrahmaṇas tvā cakṣuṣā paśyāmi vrahmaṇas tvā hastābhyām  
ārabhe | vrahmaṇas tvāsyena prāśnāmi vrahmaṇas tvā jaṭhare  
sādhyāmi z iti sa . . . z 3 z

yo vāi catuśśarāvaṁ nirvaped catasra evorvīr anu nirvaped |  
etā vāi catasra urvīr yad diśaḥ | diśaś cāiva lokam cāva rundhe |  
kalpante 'smāi diśo diśāṁ priyo bhavati ya evaṁ veda | sa . . . z

diśānām tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām  
ārabhe | diśānām tvāsyena prāśnāmi diśānām tvā jaṭhare sā-  
dhyāmi z iti sa . . . z 4 z

yo vāi pañcaśarāvaṁ nirvaped vāiśvānaram eva pañcamūr-  
dhānam anu nirvaped | eṣa vāi vāiśvānaraḥ pañcamūrdhā yad  
dyāuś ca pṛthivī ca trasāvati paṇi | vāiśvānaram cāiva lokam  
cāva rundhe | vāiśvānara iva tapati vāiśvānara iva didāya vāiś-  
vānara ivānnādo bhavati ya evaṁ veda | sa . . . z

vāiśvānarasya tvā cakṣuṣā paśyāmi vāiśvānarasya tvā hastā-  
bhyām ārabhe | vāiśvānarasya tvāsyena prāśnāmi vāiśvānarasya  
tvā jaṭhare sādhyāmi z iti sa . . . z 5 z

yo vāi ṣaṭśarāvaṁ nirvaped ṣaḍyāmna eva devān anu nirvaped |

ete vāi śadyāmāno devā yad ṛtavah | ṛtūś cāiva lokam cāva  
rundhe | kalpante 'smā ṛtavo nartuṣv āvr̥ścyatartūnām priyo  
bhavati ya evaṁ veda | sa . . . z

ṛtūnām tvā cakṣuṣā paśyāmy ṛtūnām tvā hastābhyām ārabhe |  
ṛtūnām tvāsyena prāśnāmy ṛtūnām tvā jāthare sādhayāmi z  
iti sa . . . z 6 z

yo vāi saptaśarāvaṁ nirvapet saptarṣin evānu nirvapet | ete  
vāi saptarṣayo yat prāṇāpānavyānāḥ | saptarṣiṁś cāiva lokam  
cāva rundhe | saptarṣir iva tapati saptarṣir iva didāya sap-  
tarṣir ivānnādo bhavati ya evaṁ veda | sa . . . z

saptarṣinām tvā cakṣuṣā paśyāmi saptarṣinām tvā hastābhyām  
ārabhe | saptarṣinām tvāsyena prāśnāmi saptarṣinām tvā jāthare  
sādhayāmi z iti sa . . . z 7 z

yo vā aṣṭaśarāvaṁ nirvaped virājam evaṣṭāpadim anu nir-  
vapet | eṣā vāi virāḍ aṣṭāpadir yad dyāuś ca prthivī cāpaś  
cāuśadhayaś ca | virājaty asmiṁś ca loka 'muṣmiṁś ca | vāirāja  
ṛṣabha ity enam āhur ya evaṁ veda | sa . . . z

virājas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhe |  
virājas tvāsyena prāśnāmi virājas tvā jāthare sādhayāmi z iti  
sa . . . z 8 z

yo vāi navaśarāvaṁ nirvapen navayāmna eva devān anu  
nir vapet | ete vāi navayāmāno devā yan māsaḥ | māsaś cāiva  
lokam cāva rundhe | kalpante 'smāi māsā māsānām priyo  
bhavati ya evaṁ veda | sa . . . z

māsānām tvā cakṣuṣā paśyāmi māsānām tvā hastābhyām  
ārabhe | māsānām tvāsyena prāśnāmi māsānām tvā jāthare  
sādhayāmi z iti sa . . . z 9 z

yo vāi daśaśarāvaṁ nirvaped idām eva dhenum anu nirvapet |  
eṣā vā idā dhenur yad yajñaś paśavaḥ | idām cāiva dhenum  
ca yajnam ca lokam ca paśūś cāva rundhe | kalpante 'smā idā  
idām priyo bhavati ya evaṁ veda | sa . . . z

idāyās tvā cakṣuṣā paśyāmidāyās tvā hastābhyām ārabhe |  
idāyās tvāsyena prāśnāmidāyās tvā jāthare sādhayāmi z iti  
sa . . . z 10 z

yo vā ekādaśaśarāvaṁ nirvaped rohitam evānu nirvapet | eṣā  
vāi rohito yad indrah | indram cāiva lokam cāva rundhe | kalpante  
'smā indriyā vāi priya indrasya bhavati ya evaṁ veda | sa . . . z

indrasya tvā cakṣuṣā paśyāmindrasya tvā hastābhyām ārabhe |  
indrasya tvāsyena prāśnāmindrasya tvā jāthare sādhayāmi z  
iti sa . . . z 11 z

yo vāi dvādaśaśarāvaṃ nirvaped viśvān eva devān anu nirvapat | ete vai viśve devā yad idam sarvaṃ | viśvāś cāiva devān lokam cāva rundhe | kalpante 'smāi viśve devāḥ priyo viśveṣāṃ devānāṃ bhavati ya evaṃ veda | sa evaṃ vidvān prāśniyād etāṃ eva devatāṃ manasādhyāyet z

viśveṣāṃ tvā devānāṃ cakṣuṣā paśyāmi viśveṣāṃ tvā devānāṃ hastābhyāṃ ārabhe | viśveṣāṃ tvā devānāṃ āsyena prāśnāmi viśveṣāṃ tvā devānāṃ jathare sādhayāmi z iti sa yathā hutam iṣṭam prāśniyād evāinaṃ prāśnāti z 12 z 1 z

The ms seems to count this as two hymns, the first ending being indicated in f. 130b 7, but the unity of these groups has induced me to count them together as one hymn: moreover the norm in this book seems to be 12 stanzas. The ms at f. 130b 14 has kalpante smāi iḍo iḍāṃ as if from stem iḍ, but elsewhere in the immediate context the stem is clearly iḍā so we might emend to iḍā iḍānāṃ.

## 22

[f. 131a 9] imāṃ sātāṃ nir vāpa odanasya tasya panthā mucyatāṃ kilvi[10]ṣebhyaḥ abhi drohād enaso duṣkṛtāś ca punātu mā pavanāiṣ pavitraḥ bhadraū [11] hastāu bhadra jihvā bhadraṃ bhavatu me vacaḥ mahyaṃ pavitram odanaṃ vrahmaṇā ni[12]r vapāmasi | hastābhyāṃ nir vapāmasi | yan me garbhe sati mātā cakāra [13] duṣkṛtaṃ ayaṃ mā tāssad odanaḥ pavitraḥ pātv anhasaḥ | yad urvācīnam āi[14]kahāyanād anṛtaṃ kiṃ codimaḥ yad duṣkṛtaṃ yaś chamalaṃ yad enaś cakṛmā [15] vayaṃ yan mātaraṃ yat pitaraṃ yad rājāmadriyamśiṣaḥ yan mātṛghnā [16] yat pitṛghna bhrūṇaghnā yat sahaśimaḥ cyāvadatā kunakhinā stenena[17]yaś cahaśimaḥ śuśuṇḍānāṃ pāuścalānāṃ tat kṛṇāṃ yad annam āśimaḥ [18] yad apāṃ api jahur munmrjy apapi sodakam. z r z yad ukta [19] vāmanyato vayaṃ vrahmaṇasya nijaghnunsu padāvāgām upedima | yad vra-[f. 131b] hmacarye snātacarye anṛtaṃ kiṃ codima kilāsenā duścarmaṇā vaṇḍe yat saha[2]śimād dhārābhiṣiktena mā | yatra kṣettram abhi tiṣṭhātāśvaṃ vā yaṃ nir emi[3]ṣe yad akṣeṣu hiraṇyaye goṣv aśveṣu yad dhane anṛtaṃ kiṃ codima cakṣu[4]r jāyāṃ svām dāśīm sūtikāṃ lohitaṇatīm aśuddhām yad ipeyima | [5] parividyāḥ parividānenābhyavastrā tena



paribhaksatena dviduṣūpatyā [6] yat sahāśima | yad ukta-  
sīdaṁ vimejamad vimeyaṁ dhanakāmyā ya [7] dvaye kaṁ  
ya traye kaṁ upayāi kaṁ iti yad dadāu yat paramāṇā śa-  
[8]valaṁ apakvaṁ māṁsaṁ āśimaḥ z 2 z yad annam āśimā  
va[9]yam ad annam annakāmyodanasyāpi śācyā | yad vi-  
dvāṁso yadi [10] vidvāso anṛtaṁ kiṁ codimaḥ ayaṁ mā  
tasmād odanaṣ pavitra[11]ṣ pātv aṇhasaḥ yed devasya sa-  
vituṣ pavitraṁ sahasradhāraṁ vitathaṁ hi[12]raṇmayam  
yenendrav apunaṁnārtisartyās tenāyaṁ mām sarvapaśuṁ  
punā[13]tu | yenāpunāt savitā revatīr atho yenāpunīta va-  
ruṇasya vāyaḥ [14] yenemā viśvā bhuvanāni pūtās tenāyaṁ  
mām sarvapaśuṁ punā[15]tu | atikrāmāsi duritaṁ yad eno  
jahāmi ripuṁ [16] parame sadhasthe | yenendrava pu-  
naṁnāti duritaṁ yad eno jahāmi [17] ripuṁ parame sa-  
dhasthe yenendrava punaṁnāti duṣkṛtas tham ā ruhe[18]ma  
sukṛtāsu lokaṁ mā yakṣmaṁ ihāmiṣṭam ārihanto vi-[19]  
gātu naḥ samāiva puṇyam astu no tṛṇaṁ nayatu duṣkṛtaṁ  
imaṁ pa[20]cāmy odanaṁ pavitraṁ pacanāya kaṁ sa mā  
muñcatu duṣkṛtād viśma[f. 132a]śmasmās cāinasas pari z 4 z

Read: imām ṛsātām nir vāpa odanasya tasya panthā mucya-  
tām kilbiṣebhyaḥ | abhi drohād enaso duṣkṛtāc ca punātu mā  
pavanāiṣ pavitraḥ z 1 z bhadraū hastāu bhadra jihvā bhadraṁ  
bhavatu me vacaḥ | mahyam pavitraṁ odanaṁ vrahmaṇā nir  
vapāmasi hastābhyām nir vapāmasi z 2 z yan mayi garbhe  
sati mātā cakāra duṣkṛtam | ayaṁ mā tasmād odanaṣ pavitraṣ  
pātv aṇhasaḥ z 3 z yad arvācīnam āikahāyanād anṛtaṁ kiṁ  
codima | . . . z 4 z yad duṣkṛtaṁ yac chamalaṁ yad enaś  
cakṛmā vayam | . . . z 5 z yan mātaraṁ yat pitaraṁ yad vā  
jāmātaraṁ hiṁsmaḥ | . . . z 6 z yan mātṛghnā yat pitṛghnā  
bhrūṇaghnā yat sahāśima | . . . z 7 z śyāvadatā kunakhinā  
stenena yat sahāśima | . . . z 8 z śuṇḍānām pāuṣkalānām tat  
ṭkrṇāṁ yad annam āśima | . . . z 9 z yad apām api ṭjahur  
munmrjy apapit sodakam | . . . z 10 z yad uktāv āmanyato  
vayaṁ vrāhmaṇasya nijaghnatsu ṭpadāvāgām uṭ pedima |  
. . . z 11 z yad vrahmacarye snātacarye 'nṛtaṁ kiṁ codima |  
. . . z 12 z kilāsenā duṣcarmaṇā baṇḍena yat sahāśima | . . .  
z 13 z yad dhārābhiṣiktena \* \* sahāśima | . . . z 14 z yatra  
kṣetram abhitasthāthāśvaṁ vā yan niremiṣe | . . . z 15 z yad  
akṣeṣu hiraṇyaye goṣv aśveṣu yad dhane 'nṛtaṁ kiṁ codima |  
. . . z 16 z ṭcakṣur jāyām svām dāstīm sūtikām lohivatatīm

asuddhām yad upeyima | . . . z 17 z parividya †parivedanenā-  
 bhyavastrātena paribhaksitena didiṣūpatyā yat sahasima | . . .  
 z 18 z yad †uktasīdam vimejam† yad vimeyam dhanakāmyāḥ |  
 . . . z 19 z yad dvaye kam yat traye kam ubhaye kam iti yad  
 dadāu | . . . z 20 z yat paramāṇām śevalam apakvaṁ māṁsam  
 āsima | . . . z 21 z yad annam āsima vayan yad annam  
 annakāmyā odanasyāpi śacyā | . . . z 22 z yadi vidvāṁso yadi  
 vāvidvāṁso 'nṛtaṁ kiṁ codima | ayaṁ mā tasmād odanaṣ  
 pavitraṣ pātv aṇhasaḥ z 23 z yad devasya savituṣ pavitraṁ  
 sahasradhāraṁ vitataṁ hiraṇmayam | yenendro apunād anārtam  
 ārtiṣ tenāyaṁ māṁ sarvapaśuṁ punātu z 24 z yenāpunat  
 savitā revatir atho yenāpunīta varuṇaś ca vayaḥ | yenemā viśvā  
 bhuvanāni pūtā tenāyaṁ māṁ sarvapaśuṁ punātu z 25 z ati  
 krāmāmi duritaṁ yad eno jahāmi ripraṁ parame sadhasthe |  
 yenendra eva punāti duṣkṛtaṣ tam ā ruhema sukrtaṁ u lokam  
 z 26 z †mā yakṣmaṁ ihāmiṣṭam ārihanto vigātu† naḥ |  
 samāiva puṇyam astu naṣ ṛṇaṁ nayatu duṣkṛtam z 27 z imaṁ  
 pacāmy odanaṁ pavitraṁ pacanāya kam | sa mā muñcatu  
 duṣkṛtād viśvasmāc cāinasas pari z 28 z 2 z

The restoration of a refrain in the edited text is done with confidence altho it involves making one hymn where the ms indicates three, as shown by the numerals in f. 131a 19, f. 131b 8; the unity of the material as edited is clear. For our 4ab see Ś. 10. 5. 22ab; 5a=Ś. 7. 65. 2a; for 6ab cf. Ś. 6. 120. 1b; for 8ab cf. Ś. 7. 65. 3ab; 13b=Ś. 7. 65. 3b; for st. 26 see TB. 3. 7. 12. 5.

## 23

[f. 132a 1] sahasrākṣaṁ śatadhāraṁ ṛṣibhiṣ pāvanam [2]  
 kṛtaṁ | tenā tenā sahasradhāreṇa pavamānaṣ punātu māṁ  
 yena pūtam antarikṣaṁ [3] yasmin vāyur adhiśrutaḥ yena  
 pūte dyāvaprthivī āpāṣ pūtā átho svāḥ yena [4] pūte aho-  
 rātre diśaṣ pūtā uta yena pradiśaḥ yena pūtāu sūryāścandra-  
 masāu [5] nakṣattrāṇi bhūtakṛtaṣ saha yena pūtā | yena pūtā  
 vedir agnayaḥ paridhaya[6]s saha yena pūtā yena pūtaṁ  
 barhir ājyam atho haviḥ yena pūtāu yajño vasa[7]ṭkāra  
 hutāhutiḥ yena pūtāu vrīhiyavābhyāṁ yajño adhinirmitaḥ  
 yena pū[8]tāśvā gāvo atho pūtā ajāyavaḥ z 5 z yena pūtā  
 ṛcāṣ sā[9]māni yajur vrāhmaṇa saha yena pūtaṁ yena pū-  
 tān ātharvāṅgirasas devatā[10]s saha yena pūtā | yena pūtā  
 ṛtavo yenāntavā yebhyas samvatsaro adhini[11]rmitaḥ | yena

pūtā vanaspatayo vānaspatyā oṣadhayo vīḍadha[12]s saha  
yena pūtā | yena pūtā gandharvāpsarosas sarpapunyañanāḥ  
saha [13] yena pūtāḥ yena pūtāḥ parvatā himavanto vāiśvā-  
naraḥ paribhavas saha ye[14]na pūtāḥ yena pūtā nadyas  
sindhavas samudrās saha yena pūtāḥ yena pūtā [15] viśve  
devāḥ paramēsthī prajāpatiḥ yena pūtaḥ prajāpatiḥ lokam  
viśvaṁ [16] bhūtaṁ svar ājabhāra | yena pūtas sthanayitnur  
apām vatsaḥ prajāpatiḥ yena pū[17]tam ṛtaṁ satyaṁ tapo  
dikṣā pūtayate | yena pūtam idaṁ sarvaṁ yad bhūtaṁ yaś  
ca [18] bhavyaṁ yena sahasradhāreṇa pavamānaḥ punātu  
mām z 6 z

Read: sahasrākṣaṁ śatadhāram ṛṣibhiḥ pāvanaṁ kṛtam | tenā  
sahasradhāreṇa pavamānaḥ punātu mām z 1 z yena pūtam  
antarikṣaṁ yasmin vāyur adhiśritaḥ | tenā . . . z 2 z yena  
pūte dyāvāprthivī āpaḥ pūtā atho svaḥ | tenā . . . z 3 z yena  
pūte ahorātre diśaḥ pūtā uta yena pradiśaḥ | tenā . . . z 4 z  
yena pūtāu sūryācandramasāu nakṣatrāṇi bhūtakṛtas saha yena  
pūtāḥ | tenā . . . z 5 z yena pūtā vedir agnayaḥ paridhayaḥ  
saha yena pūtāḥ | tenā . . . z 6 z yena pūtaṁ barhir ājyam  
atho havir yena pūto yajño vaśatkāro hutāhutiḥ | tenā . . .  
z 7 z yena pūtāu vṛhiyavā yābhyāṁ yajño adhinirmitaḥ |  
tenā . . . z 8 z yena pūtā āsvā gāvo atho pūtā ajāvayaḥ |  
tenā . . . z 9 z yena pūtā rcas sāmāni yajur vrāhmaṇaṁ  
saha yena pūtam | tenā . . . z 10 z yena pūtā atharvāṅgirasas  
devatās saha yena pūtāḥ | tenā . . . z 11 z yena pūtā ṛtavo  
yenārtavā yebhyaḥ saṁvatsaro adhinirmitaḥ | tenā . . . z 12 z  
yena pūtā vanaspatayo vānaspatyā oṣadhayo vīrudhas saha  
yena pūtāḥ | tenā . . . z 13 z yena pūtā gandharvāpsarasas  
sarpapunyañanāḥ saha yena pūtāḥ | tenā . . . z 14 z yena  
pūtāḥ parvatā himavanto vāiśvānaraḥ paribhavas saha yena  
pūtāḥ | tenā . . . z 15 z yena pūtā nadyas sindhavas samudrās  
saha yena pūtāḥ | tenā . . . z 16 z yena pūtā viśve devāḥ  
paramēsthī prajāpatiḥ | tenā . . . z 17 z yena pūtaḥ prajāpatiḥ  
lokam viśvaṁ bhūtaṁ svar ājabhāra | tenā . . . z 18 z yena  
pūtas stanayitnur apām utsaḥ prajāpatiḥ | tenā . . . z 19 z  
yena pūtam ṛtaṁ satyaṁ tapo dikṣā pūtayate | tenā . . . z 20 z  
yena pūtam idaṁ sarvaṁ yad bhūtaṁ yac ca bhavyaṁ | tenā  
sahasradhāreṇa pavamānaḥ punātu mām z 21 z 3 z

The arrangement made for st. 7 may not be correct, as the  
ms. reading haviḥ may indicate the end of a hemistich. At

the end of 19b pūṭayate for prajāpatiḥ would be much better, and possibly it should be read.

## 24

(Ś. 5. 20.)

[f. 132a 18] uścāirghoṣo [19] dundubhis satvanātham vā-  
naspatyas sambhṛta usriyābhiḥ vācam khaṇvāno [f. 132b]  
damayan sapattrān sinhāiva dveṣamṇ abhi taṇstanayati |  
sinhāivāttānīdravayo vi[2]baddho abhikrandamṇ ṛṣabho vā-  
śitam iva | nṛṣā tva vadhrayas te sapatnān indra[3]s te śuśmo  
bhīmātiśāhaḥ samjayaṇ pṛtanā ūrdhvamāyu gṛhyā gṛhṇāno  
[4] bahudhā vi cakṣaḥ z devīm vācasāgurassu medhā śa-  
tṛṇām upa bha[5]rassu vedāḥ vṛṣeva yūtham sahasam vi-  
dāno gavyamṇ abha roha samdhanājit su[6]mā viddhi hṛda-  
yam pareṣām. hutvā grāmān pracyutā yantu śattravaḥ [7]  
dundubhir vācam prayatām vadantīm āśṛṇvati nāthitā gho-  
[8]ṣabuddhā nārī putram dhāvatu haṃgrhyāmittre bhītāḥ  
samare vadhānaḥ dhī[9]bhiḥ kṛtaḥ pū bharassu vācam ud  
dharṣayas saptanām āyudhāni amittrase[10]nānām abhija-  
jabhāno dimad vala dundubhe sūnṛtāvat. | pūrvo du[11]ndu-  
bhe viśahasva śatrūn bhūmyās pṛṣṭhe vada bahu rocamānāḥ  
indrased[12]dīn satvanas samhuyasva | amittrāir amittrān  
ava jamghanīhi antareso [13] nabhasī ghoṣo astu pṛthak  
te dhanayo yantu śībham | abhi kranda stanayoya[14]tpi-  
pānā ślokaḥkraturyāya śraddhī saṅkrandanaḥ prasraveṇo  
dhṛṣṇu[15]ṣeṇaḥ pravedakṛd bahudhā grāmaghoṣi | śrayo  
vadhvāno vayunāni [17] vidvān kīrti bāhubhyo vi bhaja  
dvirāje z śriyaṣketo vasudhis sahī[17]yān mittram dadhānas  
tviṣito vipāscit. | aśīsūn iva śrāvā vṛṣaṇe [18] drir gavyam  
dundubhe adhi nṛtya vedāḥ śatrūṣām nīṣād abhimātiśā-  
[f. 133a]ho gaveṣaṇaḥ sahamānodabhṛt. | vāgvī mindram  
pṛtanayassu vācam saṅgāma[2]jibhyā eṣam ud vadehaḥ  
abhyuduśyan samatho gamiṣṭha madho jayatā pṛtanā[3]ṣad  
ayodhyaḥ indreṇa kṛpto vitathā nicikyud yubhyotano dvi-  
śatām yāhi śī[4]bham. z 7 z

Read: uccāirghoṣo dundubhis satvanāyan vānaspatyas sam-  
bhṛta usriyābhiḥ | vācam kṣṇuvāno damayan sapatnān sinha  
iva dveṣamṇ abhi taṇstaniti z 1 z sinha ivāstānīd druvayo  
vibaddho abhikrandann ṛṣabho vāśitām iva | vṛṣā tvaṇ vadhrayas



te sapatnā indras te śuśmo 'bhimātiṣāhaḥ z 2 z samjayan  
prtanā ūrdhvamāyur grhyā grhṇāno bahudhā vi cakṣaḥ | dāivīm  
vācam ā gurasva vedhās śatrūṇām upa bharasva vedaḥ z 3 z  
vr̥ṣeva yūtham sahasā vidāno gavyann abhi roha sandhanājī |  
śucā vidhya hr̥dayam pareṣām hitvā grāmān pracyutā yantu  
śatravaḥ z 4 z dundubher vācam prayatām vadantīm āśr̥ṇvati  
nāthitā ghoṣabuddhā | nārī putram dhāvatu hastagrhyāmitrī  
bhītā samare vadhānām z 5 z dhībhiḥ kṛtaḥ pra bharasva  
vācam ud dharṣaya satvanām āyudhāni | amitrasenām abhi-  
jañjabhāno dyumad vada dundubhe sūnrtāvat z 6 z pūrvo  
dundubhe vi sahasva śatrūn bhūmyās pr̥sthe vada bahu roca-  
mānaḥ | indramedi satvanas sam hvayasva mitrāir amitrān  
ava jañghanī z 7 z antareme nabhasi ghoṣo astu pr̥thak te  
dhvanayo yantu śibham | abhi kranda stanayotpipānaś ślokaḥ  
mitratūryāya śraddhī z 8 z sañkrandanaḥ prastāvena dhr̥ṣṇu-  
ṣeṇaḥ pravedakṛd bahudhā grāmaghoṣi | śreyo vanvāno vayu-  
nāni vidvān kīrtim bahubhyo vi bhaja dvirāje z 9 z śreyaṣketo  
vasudhitis sahyān mitram dadhānas tviṣito vipāscit | anśun iva  
grāvā tv̥ṣṇe 'dr̥ir gavyam dundubhe adhi nr̥tya vedaḥ z 10 z  
śatrūṣān niṣād abhimātiṣāho gaveṣaṇaḥ sahamāna udabhrt |  
vāgvī mandrām pra tanayasva vācam sāmgrāmajityāyeṣam ud  
vadeha z 11 z acyutacyut samado gamiṣṭho mrdho jetā prtanāśād  
ayodhyaḥ | indreṇa k̥pto vidathā nicikyad dhr̥dyotano dvi-  
satām yāhi śibham z 12 z 4 z

In 3b if vi cakṣaḥ is not acceptable perhaps vicakṣaḥ would be good. In 10c Ś has grāvādhiṣavane, which might be restored here. The hymn shows a number of interesting variants from the text of Ś. Edgerton would read svardhī with Ś in 8d.

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[f. 133a 4] imās tapantv oṣadhīr oṣadhīnām ayaṁ rasah  
aśvatthas te yaṁ hr̥[5]dy agnir bhūto vy oṣatu pra patāno  
mamādhyā

In c read 'yaṁ, for e probably pra patānu mamādhyāḥ.

yathā sūtam lākṣā rakta mājyenānu śi[6]ṣyadhyate | evā  
te kāmā sarpatv antv arthasu majjasu prā

In a sūtram seems probable, and raktaṁ; for b I would suggest madhyenānu ṣiṣyadāti: in cd read kāmā sarpatv  
antar artheṣu; read for e as in st. 1.

yathā kuṣṭhaṣ prayasyati yathā [7] dahyate arciṣā | evā  
te dahyatām manah pra

In a kuṣṭhaṣ seems a little suspicious but I can suggest nothing else; for d read as st. 1e.

puṁsaṣ kuṣṭham pra kṣarati stokādhībhīr ā[8]bhṛtaḥ sa  
te hṛdaye vivarta tām manādhībhīḥ tava pra |

Again kuṣṭham is suspicious; in b read stoka ā°: in c I would suggest vavartti, in d tan mana ā°, and e as in st. 1.

eṣa te stoko hṛdayam digde[9]veṣu pra padyatā | astra-  
khaṇam yatheṣṭā kāmō vidyatu tāmava prā z

Read: eṣa te stoko hṛdayam digdheveṣuḥ pra padyatām |  
astrākhaṇam yatheṣitā kāmō vidhyatu tvā mama pra patānu  
mamādhyah z 5 z

hariteti śu[10]ṣkāṣas sarvadā hṛdayāmayī trihaste anyām  
aśchānsur atho tvā śābhi śocatu pra z

Read \*kṣā in a; I can do nothing with pāda c; in d read  
śābhi, or perhaps cābhi. Read e as in st. 1.

[11] śocinud astu te śayanam śocānud apa veśanam | śu-  
cīm astu te mano yathā tvanaramā[12]sā

Considering merely the letters we might emend to śocinud  
and śokanud, but śocivad and śokavad would seem better in  
the context; in b read apī. In c śucidam would seem possible  
but I would suggest śoṣidam; in d possibly tvam araso 'saḥ.  
Only here is 'pra' (indicating repetition of 1e) lacking, and  
I would restore the pāda.

vācīna manas sapro nīr mām aya māṁgatheṣu capānam  
tvābhi śocatu | stoka sto[13]ka uttarottara prā

In a probably arvācīnam manas, in b māṁgatheṣu, but for  
the rest of ab I can suggest nothing. In c tapanam seems  
probable; for d read stokaḥ stoka uttarottaraḥ, for e as in st. 1.

antar mahatu carmaṇosthivāṇsebhir ābhṛtam sarvān ya-  
jñah pra yā[14]śayād idādhībhīḥ tava pra

In pādas ab I can make no suggestion: in c possibly yā-  
sayād; the rest seems possible, with e as in st. 1. The margin  
suggests itā for idā.

hṛdaye tu sam ṛddhyatām śvāir dāṇsebhir eṣate | agniṣ  
kā[15]masya yo mahān sa mahyam rundhayātu tvā prāḥ z 8 z

Read: hrdaye tu sam rddhyatām svāir dansebhīr eṣate |  
agniṣ kāmasya yo mahān sa mahyaṁ randhayatu tvā prapa-  
tānu mamādhyah z 10 z

The numeral '8' given in the ms. indicates the 8th kāṇḍa of the 4th anuvāka, thus ending this hymn here; but the abbreviations (here prāḥ) indicating the refrain pāda continue to st. 15 of my arrangement and then in st. 16 the pāda is given in full; this fact and the subject-matter induce me to edit the next seven stanzas as part of this hymn.

āsvam agnim ājyaṁ [16] dra tāni kṛṇve manojavām |  
agniṣ carum ivārciṣā kāmo vidhyatu tvā mama prāḥ

In ab we may probably read ājyam indram tān u and ja-  
vān; pāda e as in st. 1.

[17] z śayānam agnāmīnam āsvatthasya savāsīnāu cara-  
tum upatiṣṭhanta samādhībhi[18]r vi viddhyatām pra |

In a I would suggest agna āsīnam, in c possibly carantam  
uta tiṣṭhantām; in d mamā, and possibly vidhya tam; pāda  
e as in st. 1.

carantiṁ stha tiṣṭhantam āsīdam upa sāmsati | reṣmā  
tṛṇam eva ma[f. 133 b]ttvātu vahan kāmāratho mama prā z

The following suggestions may be possible; for a carantām  
ca tiṣṭhantām cā, in b upamam satī; in c iya mathnātu, in  
d vahan; pāda e as in st. 1.

yathendrāyāsūrān arundhayatu vrhaspa[2]tiḥ evā tvam  
agne āsvatthān amūn amayam ihā naya prāḥ

Read arandhayad in b, and probably mahyam in d; e as  
in st. 1.

aham te manāda[3]dhe guḍena saha medinā | devā ma-  
nuṣyā gandharvās te mahyaṁ randhayātu tvā prāḥ

Read mana ā dade in a, randhayantu in d; e as in st. 1.

[4] yathāśvatthasya parṇāni nīlayanti kadā cana | evāsāu  
mama kāme[5]na māva svāpsīt kadā cana | pra patatāto  
pamādhyah

Read nīlayanti in b; I believe that pāda e here is intended  
to be the same as st. 1e.

kuṣṭham tapanta marutas sā[6]dhyam dvarājānam svara-  
yanto arciṣā yathā nas svapāt katamaś canāhavāiva ga-[7]

śchān mamādhyāḥ zz zz anu 7 zz ity atharvanika[8]pāi-  
palādaśākhāyām navamaṣ kāṇḍa samāptaḥ zz zz

Read: kuṣṭham tapanta marutas sādhyam ṭdvarājānam sva-  
rayanto arcisā | yathā na svapāt katamaś canāhāvāiva gacchān  
mamādhyāḥ z 17 z 5 z anu 4 z

ity atharvanikapāippalādaśākhāyām navamaṣ kāṇḍa samā-  
ptaḥ zz

In pāda b we might read svarājānam, but the first two  
pādas are not clear; the general intent of the hymn is how-  
ever clear enough.





is further proved by the fact that in his Door-socket inscription, ll. 21-23, Epa is put in apposition with it. This makes it clear that both structures were ziggurats.

As we have shown the Epa was a seven-staged ziggurat. The *Kinir* may not necessarily have had so many stages. Probably it ordinarily had only three or four.

If KI-NIR represents a temple with a ziggurat, KI-NU-NIR,<sup>14</sup> the name of the temple of Dumuzi in Girsu, mentioned by Urbau and Gudea, would mean "temple without a ziggurat."



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<sup>14</sup> Ur-bau, *Statue*, vi, 10; Gudea, *statue B*, ix, 3; it is also frequently mentioned in the contracts, as e. g. in *BTC* 268 rev. 8.

THE KASHMIRIAN ATHARVA VEDA BOOK TEN

EDITED WITH CRITICAL NOTES

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*Introduction*

THE TENTH BOOK of the Pāippalāda is here presented, elaborated in the manner of the preceding books: no new problems present themselves in this book, the shortest yet edited.

*Of the ms.*—This tenth book in the Kashmir ms begins f133b8 and ends f138b7, covering five folios. There is one real defacement causing a lacuna at the end of lines 3 and 4 of f134b: a crack across f135 does not make the signs illegible.

*Punctuation, numbers, &c.*—Punctuation within the individual hymns is irregular, as in previous books, and frequently the colon mark is below the line, not in it. No accents are marked. The hymns are grouped in two anuvākas: the hymns of the first are numbered in regular succession, 1 to 6, but “anu 1” does not appear after the sixth hymn; in the second anuvāka there are ten hymns numbered in regular succession except the tenth after which appears no numeral either for kāṇḍa or for anuvāka. In editing I have given sixteen hymns as the ms indicates, altho the last six might have been given as three; but the constraining reason for such combination in Book Nine, namely the ms method of indicating a refrain, is not present here. There are a few corrections marginal and interlinear.

*Extent of the book.*—The book as edited has sixteen hymns, of which one is partly prose and four are only irregularly metrical. If there is a stanza norm it would seem to be ten; eight hymns are edited as having ten stanzas; this breaks the regular progression of the stanza norms which runs from four to twelve in Books 1 to 9. Assuming the correctness of the stanza divisions as edited we make the following table:

2	hymns have	5	stanzas each	= 10	stanzas
1	hymn has	6	stanzas	= 6	"
8	hymns have	10	" each	= 80	"
2	" "	12	" "	= 24	"
2	" "	13	" "	= 26	"
1	hymn has	14	"	= 14	"

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160 stanzas

*New and old material.*—Thirteen hymns may be properly called new, tho some of them contain stanzas or pādas already known: 121 of the 160 stanzas are new. The hymns which are Ś 19.27 and 31 appear here, the only complete hymns in the book which are not new.

## ATHARVA-VEDA PĀIPPALĀDA ŚĀKHĀ BOOK TEN

### 1

[f133b8] *atha daśama*-[9]*syārambhaḥ* zz zz *om namo nārāya-  
nāya z om hāsva tejane dhe*-[10]*no lambanastani | na tad vido  
yad aśchasi | yad avittam na tad ghasaḥ |*

The introductory phrases are correct. If, as seems likely, pāda a ends with tejane three syllables are lacking at the beginning; b seems possible tho lacking one syllable; in c read icchasi, remove colon, in d read probably āvittam.

*patro*[11] *yas te pr̥sthibāhum astakam sāmānam kṛdhi | atho  
duhitaram naptam atho tvam*[12] *sāmānā bhava |*

Read: putro yas te pr̥snibāhus tam u tvam sāmānam kṛdhi |  
atho duhitaram naptim atho tvam sāmānā bhava z z z

This stanza has appeared Pāipp 5.1.3; there I departed from the ms and suggested sāsānam and sāsānā, but the double testimony of the ms is against this. In 5.1.3c naptīm is the reading.

*asāme kuru māinagur asya śvasārāte nindate ma te snuhi te  
| [13] paretakastū pakam vaḥ punar dadāmi yonau*

I am not at all sure of the word division or end of the stanza; with pakam and yonau the last pāda would be possible.

*ehada tvam hada tasyās tapatu si*-[14]*ṣṇīham | tasyādhi putrān  
bhrātṛñś ca tasya goṣṭham vi tāvata |*

The first word here may be vehad, but the rest of the pāda

I cannot solve: in b perhaps some form of snih is at the end; in d perhaps vi dhāvata.

*yasyasota nāsti vākī-[15]r yasyām ā vā havirgrhaḥ dunnāmnīs  
tatra gaśchatu tatra sarvāḥ paretana*

In a read yasyām and possibly vāsīr, in b °grham; in c durnāmnīs and gacchata.

*pari[16] dhāmānīty ekā |*

It seems probable that this refers to Ppp. 2.4.3 (=Ś 2.14.6), which is as follows: pari dhāmāny āsām āsuḥ kāṣṭhām ivāsaram | ajāiṣam sarvān ājin vo naśyatetas sadānvāḥ. This is stanza 6 in the hymn here.

*anna svārāna koṣe carām atho goṣṭhān vicāriṇīm | a-[17]tho yas  
svapne paśyāmi tā ita nāśayāmasi |*

In a we may read yām naśvarām (or naśvarīm), in c yās, in d ito.

*kaṇvā yā gardabhīva [18] nirdhajat sūkarīva tasye prati pravartaya | taptam āsmānam āsinīm |*

In b read ni dhrajat, in c tasyāi, remove colon after c; for āsinīm possibly āsanim.

*yoni-[19]r yābhi gaśchāt priyam kastāu pastāuṣinīm kastāu  
pamasyāśchidyād athāinām [f134a] cātayātāi | paramām cet  
parāvatām*

For pāda a we may probably read yoner yābhi gacchāt priyam; for the next two pādas I can suggest nothing; I would put colon before athāinām, reading the last two pādas together as they stand: or read parāvatam.

*yā bhadra yām śivā yorjā payasā saha | [2] agniḥ tvāsmākaṁ  
grhe gārhapatyō ni yaśchatu |*

In pāda a read yā for yām, in d yacchatu.

*idaṁ vo devas savitedaṁ [3] devo vṛhaspatīḥ idaṁ vo viśve de-  
vāvasānam ajukṣāt.*

Place colon after pāda b; in cd read devā avasānam aghukṣanta.

*pari prāgā-[4]d devo agnī rakṣohāmīvacātanaḥ sedhan viśvā apa-  
dviṣo dahan okṣāṁsi [5] viśvāḥ |*

Place colon after pāda b; read rakṣāṁsi in d; this stanza occurs KS 38.12.



*paryame gām aneṣata pary agnim aharṣata | deveṣv akrataś  
śravaṣ ka i-[6]mām gā dadharṣati z 1 z*

Read: *parīme gām aneṣata pary agnim ahrṣata | deveṣv  
akrata śravaṣ ka imām ā dadharṣati z 13 z 1 z*

This stanza as emended appears RV 10.155.5 and VS 35.18,  
and with ab reversed at Ś 6.28.2.

## 2

[f134a6] *twayīndriyaṁ twayī varcas twaṁ dharmapatir bhava |  
[7] twaṁ ularo bhrātṛvyebhyas tava lakṣmīḥ payasvatī*

Read uttaro in pāda c.

*bhāvetām aśvinā vahaṁ tava rā-[8]ṣṭraṁ divi śrutam twaṁ āyusmān  
sapatnahottaro dviṣato bhava*

It seems probable to me that we should read *tavetām* at the  
beginning of pāda a; for *vahaṁ* possibly *vāhau*; in b read *śritam*.

*tikṣṇaśṛṅgo vṛṣa-[9]bhas samudrāvākṣatodaka twaṁ | sahas-  
ravīryās tavābāho gavām-patī*

For pāda b read *samudra ivākṣatūdakaṁ*; in c °vīryas, in d  
*gavām-pate*.

*bhrātṛvya-[10]ś ca saputtraś ca yas tvā śattro jighāṁsati | śriyantaṁ  
sarveṣāṁ dadātu ya ivam ve-[11]da z śriyantaṁ sarveṣāṁ mādāyo  
grha vi dhāraya*

In pāda a read *sapatnaś*, in b *śatrur*: *śriyantaṁ* °° veda does  
not seem to belong to the verse and I would drop it out, but  
it seems to indicate that pāda c is *śriyantaṁ sarveṣāṁ dadāt*·  
for d we might read *atho grhaṁ vi dhārayat*. The restoration of  
cd is uncertain and I think *śriyantaṁ* must be a corruption:  
*śriyaṁ ca* might be a good emendation.

*tvaṁ | vaśī satyākūti-[12]s satyadharmā gaveṣiṇaḥ anāṣṭrās twaṁ  
sarvāstī tvā bhrātṛvyāṇām śriyaṁ ruha |*

Remove colon after *tvaṁ* which surely belongs in this stanza;  
in b read *gaveṣaṇaḥ*; in c *anāṣṭras*, probably *sarvāstrī*, and *tvaṁ*.  
This is stanza 5.

[13] *tubhyām śrayantu balayas tubhyaṁ śulkā pra dīyatām.  
tubhyaṁ virāt payo ruhām tvām [14] vāñchantu viṣo mahī z*

In pāda a read *tubhyaṁ*, in b *śulkaḥ*; pāda c might stand but  
*duhām* would improve it; in d *viṣo mahīḥ*.

*vāñchanti tvā vṛhadrāṣṭram dviṣis teṣāṃ sukhāhita* | [15] *tvam devānāṃ bhava priyas tvayi gāvo adhiśruta* |

In pāda b read *tvīṣis* and *sukhāhitā*; in d *adhiśritāḥ*.

*tvayīndriyaṃ tvayi varcas tvam* [16] *yajño adhiśrutaḥ tavāyantu havam devās tvam priyo haṃ vṛhaspatīḥ*

In pāda b *tvayi* should probably be read, and *adhiśritāḥ*; in c *devās* would seem more probable; in d I think we may read *ha vṛhaspateḥ*.

*agnī-[17]ṣomā pavamānāu virād devī payasvatī* | *atandhram sarve rakṣantu rāṣṭram te nāpa dā*—[f134b] *dyam*

Read *atandram* in pāda c, and at the end of d possibly *dadhyuḥ* or *dadhan*.

*agnir iva tṛṇaṃ pradhyā kaṣkūlam ivā ruja* | *śriyaṃ bhrātrvyāṇām adhas tvāmḍī*—[2] *kam ivādipuṣkarāt*. z 2 z

Read: *agnir iva tṛṇaṃ pradhyā kaṣkūlam ivā ruja* | *śriyaṃ bhrātrvyāṇām adhas* †*tvāmḍīkam ivādhipaṣ karāḥ* z 10 z 2 z

In pāda a *pradhyā* seems a fair conjecture but *prati* might be as good; I do not find *kaṣkūlam*, but it might be equivalent to *kūlarīkaṣam*.

### 3

[f134b2] *aśvāiva ratham ā dhatsva sīnhāiva puruṣaṃ* [3] *hara* | *hasṭvarvad valāṃ bhañdhi bhrātrvyāṇām śriyaṃ ruha* |

Read *aśva iva* in a, *sīnha iva* in b, possibly *°ārvān balaṃ bhañdhi* in c.

*ut te kṛṇo* \*\*\* [4] *po vrahma devāir abhiṣṭutam* | *āprītam ivar-āḍukam etam khadīram āha* \*

Read: *ut te kṛṇotu kaśyapo vrahma devāir abhiṣṭutam* | *āprītam ivarāḍukam etam khadīram ā hara* z 2 z

There is a lacuna covering the end of lines 3 and 4; three characters seem to be missing from line 3 (tho there is a trace of the “tu” of *kṛṇotu*) and four characters from line 4.

\*\*\*[5] *rmā haram utāitam paṇam ā harād aviduṣo gṛham yad imām devāis samām bhrīta ta pra*—[6] *dād vṛhaspatīḥ*

A good reading for pāda a would be *utāitad varmā harād* which is of course pure conjecture except *varmā*; pāda b seems to end with *harād* and pāda c with *yad*, tho Ś 4.18.2b is *harād aviduṣo gṛham*. For the last two pādas we may read with some

probability imām devāis samām bhṛtām tām pradadād vṛhaspatiḥ.

The lacuna touches the end of line 5 but enough of the characters is left to assure the transliteration given; the tops of the characters are broken so that the ms may have had bhṛtām tām.

*tān ā dhamhi samāhite gnāu sūryāvicakṣaṇe | tebhiṣ tvam u-*  
[7] *ttaro bhava bhrātṛvyaṇām śriyaṁ ruha | atho yeṣāṁ payo hara*

In pāda a read dhehi, in b 'gnāu sūrya', in e eṣām. Edgerton would read tebhyas tvam in c.

*ādityā rudrā [8] vasava ṛṣayo bhūtakṛtāś ca ye | śriyaṁ ca kṣat-*  
*tram ojaś ca tubhyaṁ devā asāviṣuḥ*

Read kṣatram in pāda c.

[9] *asurasīndrānāmāyusmān śataśārada | sa indrīva deveṣu*  
*tvīṣīmān vi-[10]śā vada z 3 z*

Read: asuro 'sīndranāmāyusmān śataśāradaḥ | sa indra iva deveṣu tvīṣīmān viśā ā vada z 6 z 3 z

#### 4

[f134b10] *idaṁ rāṣṭram prathatām gobhir aśvāir idaṁ rāṣṭram*  
*adhyeno-[11]rayā rasena asmāi ṣaḍ urvīr upa samnamattu sap-*  
*tahoitrā hataśatrūn sacittām |*

In pāda b the ms corrects to adnyeno°; the phrase appears below in st. 8b where the ms reads anyenerayā; this latter reading can stand tho the word anya (=inexhaustibleness?) occurs only in Ś 12.1.4; a better reading would be rāṣṭram madyene°. In d I would suggest hataśatrūs sacittāḥ.

[12] *imāi rājāna iṣubhir ghnantu śatrūn ime rājānas samityān*  
*vadeyuh | ime [13] rājānaṣ pṛtanā mahantām ahaṁ vrahmā vimṛdho*  
*haṁ nirakṣāḥ*

In pāda a read ime and iṣubhir, in b samityām; in c pṛtanās sahanātām; with 'haṁ pāda d can stand if nirakṣāḥ can mean "protector."

*idaṁ rāṣṭram kṛ-[14]tamad vīravaj jiṣṇu ugram idaṁ rāṣṭram*  
*gadamaś cittraghoṣam. | asme rāṣṭrā [15] balamaṁ neharamtv*  
*ahaṁ devebhyo haviṣā vidheyam z*

In pāda a kṛtamad would seem possible but kirtimad would be better; read jiṣṇūgram; in b possibly gātumac, and citraghoṣam. For c read asmāi rāṣṭrāya balaṁ ni harantv.

*yadi yuddhe yad mṛjataṁ [16] vo astu devāinasād yadi vā pīryeṇa | yena ṛtviyād dhena vo astu tasmā a-[17]haṁ devebhyo haviṣā juhomi |*

In pāda a I can make no suggestion for yad mṛjataṁ, but the rest of the pāda seems good; in b °āinasād: in c I would read yenartviyād eno; in a and c read asti. Edgerton suggests anrjutvaṁ for yad mṛjataṁ.

*yad vaṣ krūraṁ manasā yaś ca vāco devenasā-[18]d yadi vā pīryeṇa | āpāiva duṣvapnim api datsva vadhvam aihā nandinas su-[19]manasas sumetā*

The ms corrects du of duṣvapnim to dva.

Read yac ca in pāda a, devāinasād in b; for c we might read apāiva duṣvapnyam api dhatsva baddham; in d sameta would seem possible.

*ekavratā vi dhinaṁ bhajantv apurohi tena vo rāṣṭraṁ pra-[f135a]prathayantu devāḥ samyag vo rāṣṭraṁ saha vo manāṁsi samācīnāṁ paśavo viśva-[2]rūpāḥ samācīnānaṁ vo aham asmi vrahmā samyañco devā havām ā yantu [3] meyimam. |*

In pāda a I would suggest vidhiṁ bhajantv apurohitās but could not defend it strongly; in b prathayantu, in d samācīnānām and the same in e; in f havam and probably ma imam. This is stanza 6.

*yathāpas samudrāya samācīr vahatu śriyaṁ | evā rāṣṭrāṁya [4]me devāḥ samyañco vahatu śriyaṁ. |*

In pāda b read vahantī, in c rāṣṭrāya, in d vahantu.

*saṁsṛṣṭaṁ vo rāṣṭraṁ prathayantu gobhir aśvāi-[5]s saṁsṛṣṭam anyenerayā rasena | maya vrahmaṇā prathamānāṁso vaśīyāṁsa [6] svadam ugrā bhavātha |*

In pāda c read mayā and prathamānāso, in d vaśīyāṁsas and sadam.

*bahur yo vā prasṇo dhṛṣṇir astu bahukumārāḥ pa-[7]tirūpāḥ pītṛṇāṁ satyaṁ vadantas sumatiṁ caranto mi traṁ grhṇānā ja-[8]naso yantu sakhyaṁ*

In pāda a read pramṇo dhṛṣṇur asti, in b pratirūpāḥ; in d read mitraṁ and probably janāso.

*iha kṣa:traṁ dyumnam uta rāṣṭraṁ samātv indriyaṁ paśubhiḥ saṁvidā-[9]naṁ madhnavānāpriyān yāś ca dviṣmedaṁ*



Read kṣatram in pāda a; in b sam etv seems probable tho  
samī tv might be possible: in c I would suggest mathnātu  
tān apriyān yāś ca dviṣma, ending the stanza with this familiar  
phrase.

(dviṣmedam) rāṣṭram prathatām sarvadeva | idam rāṣṭram kṛi-  
[10]mad vīravaj jiṣṇūgram idam rāṣṭra paśumad vrahmaṇyaddham  
| idam rāṣṭram hataśatru ji-[11]ṣṇu

For pāda a read idam rāṣṭram ° sarvadevam, pāda b as above  
at 3a; in c rāṣṭram and omit the colon after °vṛddham; in d  
hataśatru. In spite of the punctuation these four pādas seem  
to belong together.

sapatnasāham pramṛṇāmīdam rāṣṭram dṛdham ugram sādha-  
mitram abhimāti-[12]śāham sarga jigāya dhṛtavā vṛṣṭiḥ z 4 z

Read: sapatnasāham pramṛṇam idam rāṣṭram dṛdham ugram  
| sādhamitram abhimātiśāham sargo jigāya †dhṛtavā vṛṣṭiḥ  
z 12 z 4 z

In d I have thought of dhṛtavān vṛṣṭeḥ and also dṛtāv iva  
vṛṣṭiḥ, but neither seems very attractive: Edgerton suggests  
jigāyādhṛta iva vṛṣṭeḥ.

The general intent of this hymn is clear but the details have  
not come out at all well.

## 5

(Ś 19.31)

[f135a12] ādumbareṇa ma-[13]nīnā puṣṭikāmāya vedhasī paś-  
ūnām sarveṣām sphātiḥ goṣṭham me savitā[14]vitā karat. | yo  
agnir gārhapatyas paśūnām adhipā asat. udumbaro vṛ-[15]śā  
maṇis sam mā srjatu puṣṭyā karīṣiṇam phalāvatīm svadhām irām  
ca no gr-[16]ha | udumbarasya tejasā dhātā puṣṭim dadhātu te |  
yad dvipāś catuṣpāś ca yā-[17]ny ā ye rasā | grhṇīyām teṣām  
bhāumānam bibhratā udumbaram ra maṇim puṣṭim pa-[18]śūnām  
pari jagrabhāham catuṣpadām dvipadām yaś ca dhānyam payah  
| paśūnām rasa-[19]m odhīnām vṛhaspatīs savitā me nī yaśchāt.  
| aham paśūnām adhi māni ma-[f135b]yi puṣṭim puṣṭipatir dadhā-  
tu | mahyam ādumbaro maṇis prajāyā ca dhanena ca | i-[2]ndreṇa  
jinvato maṇir ā maṁ saha varcasah | devo maṇis sapattrahā dhanasā  
dhanasā-[3]ye | paśor anyasva bhāumānam gavām sphātiḥ nī yaśchatu  
| yathāgre tvam vanaspate puṣṭyā [4] saha jajñise | evā dhanasya

me sphātim ā dadāti sarasvatīm | ā me dhino [5] sarasvatī payas-  
phātim ca dhānyam | sinīvāly upāvahad ayaṁ codumbaro maṇiḥ [6]  
z om ayaṁ codumbaro maṇiḥ z om tvaṁ maṇinām ipā vṛṣāmi  
trāi puṣṭim pu-[7]ṣṭipatir jajāna | tvayi me vājā draviṇāni sar-  
vodumbara sa tvam assat sahasva[8]rād arātim abhītiḥkṣayaṁ ca |  
grāmaṇir asi grāmanīs chāyābhīṣikto bhi [9] mā sica varcasā tejo  
si tejo mayi dhārayānadharir aśarir mayi dhehi | [10] puṣṭir asi  
puṣṭyā mā sam agdhi grhamedhe grhapatir mā kṛṇu udumbara  
sa tveme [11] smāsu rayyaṁ sarvavīraṁ nī yaścha rāyaspoṣāya  
prati muñce ahaṁ tām ayaṁ odumba-[12]ro maṇir vīro vīrāya  
ucyate | sa nas sanīm madhumaṭīm kṛṇotu rayim ca nas sa-[13]  
rvavīraṁ nī yaśchāt. z 5 z

The margin corrects to adhipā in f135a19, and to yaśchatām in f135b13.

Read: āudumbareṇa maṇinā puṣṭikāmāya vedhase | paśūnām  
sarveṣām sphātim goṣṭhe me savitā karat z 1 z yo agnir gār-  
hapatyas paśūnām adhipā asat | āudumbaro vṛṣā maṇis saṁ  
mā srjatu puṣṭyā z 2 z kariṣiṇīm phalavatīm svadhām irām ca  
no grhe | āudumbarasya tejasā dhātā puṣṭim dadhātu me z 3 z  
yad dvipāc ca catuṣpāc ca yāny annāni ye rasāḥ | grhṇīyām  
teṣām bhūmānaṁ bibhrad āudumbaraṁ maṇim z 4 z puṣṭim,  
paśūnām pari jagrabhāhaṁ catuṣpadām dvipadām yac ca  
dhānyam | payaḥ paśūnām rasam oṣadhīnām vṛhaspatis savitā  
me nī yacchāt z 5 z ahaṁ paśūnām adhipā asāni mayi puṣṭim  
puṣṭipatir dadhātu | mahyam āudumbaro maṇir draviṇāni nī  
yacchatu z 6 z upa māudumbaro maṇis prajayā ca dhanena ca  
| indreṇa jinvito maṇir ā māgan saha varcasā z 7 z devo maṇis  
sapatnahā dhanasā dhanasātaye | paśor annasya bhūmānaṁ  
gavām sphātim nī yacchatu z 8 z yathāgre tvaṁ vanaspate puṣṭyā  
saha jajñise | evā dhanasya me sphātim ā dadhātu sarasvatī z 9 z  
ā me dhanam sarasvatī payāsphātim ca dhānyam | sinīvāly  
upāvahad ayaṁ cāudumbaro maṇiḥ z 10 z tvaṁ maṇinām adhipā  
vṛṣāsi tvayi puṣṭim puṣṭipatir jajāna | tvayīme vājā draviṇāni  
sarvāudumbara sa tvam asmat sahasvārād arātim abhītiḥ  
kṣayaṁ ca z 11 z grāmaṇir asi grāmaṇir utthāyābhīṣikto 'bhi  
mā siñca varcasā | tejo 'si tejo mayi dhārayā † nadharir aśarir †  
mayi dhehi z 12 z puṣṭir asi puṣṭyā mā sam aṅgdhi grhamedhī  
grhapatim mā kṛṇu | āudumbara sa tvam asmāsu dhehi rayim  
ca nas sarvavīraṁ nī yaccha rāyaspoṣāya prati muñce ahaṁ

tvām z 13 z ayam āudumbaro maṇir viro vīrāyocyate | sa nas  
sanīm madhumatīm kṛṇotu rayīm ca nas sarvavīraṁ ni yac-  
chāt z 14 z 5 z

Whitney translates vedhase in 1b tho the Ś text has vedhasā.  
Our ms omits 6d and 7a, which I have supplied from Ś. The  
emendation in 11e is close to our ms and would seem as good  
as any of the other suggestions. In st 13 I have restored from  
Ś. In 14b Ś has badhyate which may be the true reading here.

## 6

[f135b13] bhagasya rājñas sumatīm gamema yo havante [14]  
bahudhā mānuṣāsaḥ | karma kṛṇvāno bhagam ā vr̥ṇīte sa no javeṣu  
subha-[15]gām kṛṇotu bhagam purastāt prativuddhyamānā paśyema  
devās uśasaṁ vibhātīm [16] pratīcī śubhrā draviṇena sākāṁ bhagam  
vahatv aditīm nā etu | bhago no dya [17] ssavite dadhātu devānām  
panthā vibhino na ehi | arvācī bhadras sumiti-[18]n na etv adhā bhage  
ma sumatā no stu z bhagena vācam iṣilām vadāni sarasvatī [19] ma-  
dhumatīm suvarcasāḥ bhagenādattam upa medam āgāmīn yathā var-  
casvān mami-[f20]tīm āvadāni | bhago mā gāṣv avatu bhago māvatu  
dhānye | akṣeṣu strīṣu mā [f136a] bhago bhago māvatu rattiyā bhago na  
madhyamāneṣu prātar mā bhagāgamat. | bhago mā prātar a-[2]  
vatu bhago madhyandinaṁ pari | aparāhne vayaṁ bhagam vāsāva  
pari darma te | bhagam devebhya-[3]s subhagam bhagam manuse-  
bhyah divas prithivyāham antarikṣād bhagam vr̥ṇe. | so gre ramatām  
[4] mayi sa mā prāvatu varcasā | bhagam vr̥ṇā vagvaṁ vahanti  
vani prayanto bhagam id dhavante | [5] bhagena dattam upa medam  
āgam viśvaṁ bhūtam draviṇena bhadrā | bhagena devās sam agan  
mayī-[6]mā viśvā bhuvanābhivaste | prayaśchan nayati bahudhā  
vasūni | sa no dadhātū atamad va-[7]miṣṭham vāto bhago varuṇo  
vāyur agnīḥ kṣetrasya patnī suhavā no stu | hiraṇyākṣo [8] adhi-  
paśyo nṛcakṣās sarvāismākāṁ sajamāno na ehi ud ehi deva  
sūrya saha [9] sāubhāgyena sā ṛṣabhasya vājena sahāvataṁ karaṇena  
| hiraṇyenety ekā [10] z 6 z

Read: bhagasya rājñas sumatīm gamema yaṁ havante  
bahudhā mānuṣāsaḥ | karma kṛṇvāno bhagam ā vr̥ṇīte sa no  
javeṣu subhagān kṛṇotu z 1 z bhagam purastāt pratibudhyamānām  
paśyema devīm uśasaṁ vibhātīm | pratīcī śubhrā draviṇena  
sākāṁ bhagam vahatu aditir na āitu z 2 z bhagam no 'dya

savitā dadhātu devānām panthā vibhinno na ehi | arvācī bhadrā  
 sumatir na etv adhā bhage sā sumanā no 'stu z 3 z bhagena  
 vācam iṣitām vadāni sarasvatīm madhumatīm suvarcasam | bha-  
 genādattam upa medam āgan yathā varcasvān sam'itim āvadāni  
 z 4 z bhago mā goṣv avatu bhago māvatu dhānye | akṣeṣu strīṣu mā  
 bhago bhago māvatu rātryām z 5 z bhago mā madhyamāhneṣu prātar  
 mā bhaga āgamat | bhago mā prātar avatu bhago madhyandinaṁ  
 pariz 6 z aparāhne vayaṁ bhagaṁ vāsa iva pari dadhma te | bhagaṁ  
 devebhyas subhagaṁ bhagaṁ manuṣebhyaḥ z 7 z divas pṛthivya  
 aham antarikṣād bhagaṁ vṛṇe | so 'gre ramatām mayi sa mā  
 prāvatu varcasā z 8 z bhagaṁ † vṛṇā vagvaṁ † vahanti vane  
 prayanto bhagam id dhavante | bhagenādattam upa medam  
 āgan viśvaṁ bhūtaṁ draviṇena bhadram z 9 z bhagena devas  
 sam āgan mayimā viśvā bhuvanābhivaste | prayacchann eti  
 bahudhā vasūni sa no dadhātv † atamad vasiṣṭham z 10 z vāto  
 bhago varuṇo vāyur agniḥ kṣetrasya patnī suhavā no 'stu |  
 hiraṇyākṣo atipaśyo nṛcakṣās sarvāis sākāṁ sajamāno na ehi z 11  
 z ud ehi deva sūrya saha sāubhāgyena | sahaṣṣabhasya vājena  
 sahāvatām karaṇena z 12 z hiraṇyenety ekā z 13 z 6 z anu 1 z

Some of the emendations suggested are somewhat doubtful, particularly 3b: in 9a we would get a good pāda by reading vṛṇānā navagvaṁ. Edgerton suggests yaveṣu in 1d; and dadhmahe in 7b since te seems out of place in the hymn. St 13 must have appeared in some lost part of the ms.

## 7

(S 19.27)

[f136a10] gobhiṣ tvā pātu arṣabho vṛṣa tvā pātu vājibhiḥ vāyuṣ tvā  
 vrā-[11]hmaṇā tv indras tvā pātu indrī momas tvā pātu oṣadhībhiḥ  
 nakṣattrāṣ pātu sūryaḥ | [12] mādhitis tvā candro vṛttrahā vātaḥ  
 prāṇena rakṣatu tisro divas tisraṣ pṛthi-[13]vīs trīṇy antarikṣāṇi  
 caturas samudrān. | trivṛtaṁ stomam trivṛtāpa āhus tā-[14]s tvā  
 rakṣantu trivṛtās trivṛtibhiḥ | trīn nākām trīṇi samudrām trīṇi  
 vradhnām [15] trīṇi vāiṣṭapām trīṇi mātariśvanas trīṇi sūryān.  
 gopitṛṇ kalpayāmi [16] te ghr̥tena tvā sam ukṣāmy agnājyena  
 vardhayaṁ agneś candrasya sūryasya mā prāṇam [17] māyino  
 dabham | mā va prāṇam mā vo pānam mā haro miyano dabham |  
 bhrājanto vi-[18]śvavedamo devā dāivryena māvatāṣ prāṇenāgniṁ  
 sam dadhata vātaḥ prāṇena sam-[19]hata prāṇena viśvatomukham



*sūryam devājanayam āyuskr̥tā jīvāyusmān ji-[f136b]va sā mṛṣā  
prāṇenātmānvyatām jīva mā mṛtyor upa gā viśam | devānām niha-  
[2]tām nidhirmam indrānv avindam pathibhir devayānāiḥ āpo  
hiraṇyam jugubhis tri-[3]vṛdbhiḥ tās tvā rakṣantu trivṛtās trivṛdbhiḥ  
trayastrīṅsad davās trīṇi ca vīryā-[4]ṇi priyāyamāṇā jugupur upsv  
antaḥ | asmiṅś candre adhi yad dhiraṇyam tenā-[5]yam kṛṇavad  
vīryāṇi z 1 z*

The ms corrects to mṛthā in f136b1, and to abindham in f136b2.

Read: gobhiṣ tvā pātv ṛṣabho vṛṣā tvā pātu vājibhiḥ | vāyus tvā  
vrahmaṇā pātv indras tvā pātv indriyāiḥ z 1 z somas tvā pātv  
oṣadhībhir nakṣatrāiḥ pātu sūryaḥ | mādbhis tvā candro vṛtrahā  
vātaḥ prāṇena rakṣatu z 2 z tisro divas tisraḥ pṛthivīs trīṇy  
antarikṣāṇi caturas samudrān | trivṛtaṁ stomaṁ trivṛta āpa āhus  
tās tvā rakṣantu trivṛtas trivṛdbhiḥ z 3 z trīn nākān trīn samudrān  
trīn vradhnān trīn vaiṣṭapān | trīn mātariśvanas trīn sūryān goptṛn  
kalpayāmi te z 4 z ghr̥tena tvā sam ukṣāmy agna ājyena var-  
dhayan | agneś candrasya sūryasya mā prāṇam māyino dabhan  
z 5 z mā vaḥ prāṇam mā vo 'pāṇam mā haro māyino dabhan  
| bhrājanto viśvavedaso devā dāivyena māvata z 6 z prāṇenāg-  
niṁ sam dadhati vātaḥ prāṇena samhitāḥ | prāṇena viśvato-  
mukham sūryam devā ajanayan z 7 z āyusāyuskr̥tām jīvāyusmān  
jīva mā mṛthāḥ | prāṇenātmānvyatām jīva mā mṛtyor upa gā  
vaśam z 8 z devānām nihitam nidhim yam indro anvavindat  
pathibhir devayānāiḥ | āpo hiraṇyam jugupus trivṛdbhis tās tvā  
rakṣantu trivṛtas trivṛdbhiḥ 9 z trayastrīṅsad devās trīṇi ca  
vīryāṇi priyāyamāṇā jugupur apsv antaḥ | asmiṅś candre  
adhi yad dhiraṇyam tenāyam kṛṇavad vīryāṇi z 10 z 1 z

The corrections bring the text here almost into accord with that of Ś: in 2c mādbhis as here should probably be read also in Ś; in 6c Ś has dhāvata, in 7a it has sr̥janti.

## 8

(S 19.27.11-15)

[f136b5] *ye devā divy ekādaśa stha te devāso [6] havir idam  
juṣadhvam | asapattraṁ purastāt paścān no bhayaṁ kṛtam. |  
savitā mā dakṣi-[7]natu uttarān na mā śacīpatih divo mādityā  
rakṣantu bhūmyā rakṣantu gnayaḥ ||[8] indrāgnī rakṣatām mā*

*purastād aśvināv abhitaś carma yaśchatām tiraścīnāgnyā [9] rak-  
ṣatu jātavedā bhūtakṛto me sarvatas santu varmaḥ z 2 z*

Read: ye devā divy ekādaśa stha te devāso havir idam juṣ-  
adhvam z 1 z <ye devā antarikṣa ekādaśa °°° z 2 z ye devāḥ  
pṛthivyām ekādaśa stha te devāso havir idam juṣadhvam z 3 z >  
asapatnam purastāt paścān no 'bhayaṁ kṛtam | savitā mā dak-  
ṣiṇata uttarān mā śacīpatiḥ z 4 z divo mādityā rakṣantu bhūmyā  
rakṣantv agnayaḥ | indrāgnī rakṣatām mā purastād aśvināv  
abhitaś śarma yacchatām | tiraścīnāgnyā rakṣatu jātavedā  
bhūtakṛto me sarvatas santu varma z 5 z 2 z

Stanzas 2 and 3 have been supplied from Ś; our ms is perfectly  
capable of making such omissions without leaving a trace and  
the address to eleven gods seems less probable than the address  
to three groups of eleven; cf RV 1.139.11 and see Whitney on  
Ś 19.27.

## 9

[f136b9] *ye psv antaḥ [10] agnayaḥ praviṣṭas sroko manohā  
khano nirdaha | ātma dūṣis tanūdūṣi idam [11] tvānatsu sṛjāmi nira  
enam nirṛtaṁ sṛjāmi |*

Read: ye 'psv antar agnayaḥ praviṣṭā mroko manohā khano  
nirdāha ātma dūṣis tanūdūṣiḥ | idam tām ati sṛjāmi nir enam  
nirṛtaṁ sṛjāmi z 1 z

Cf SMB 1.7.1ab and Ś 16.1.3 and 4; also Ś 10.5.21.

*ābhūtyā satvoya nir duṣvapnyam [12] suvāmi | vasiṣṭhārundhañ  
mā mā pātām prajāpateḥ*

In pāda a we need something like sahovatyā; in d read sā  
mā and probably prajāpate. With pāda b cf Ś 16.1.11 and with  
c RVKh 10.85.5b.

*prastaro vṛhaspateḥ ke-[13]śāḥ ardhudham cakṣus śuśrutāu karṇāv  
akṣatāu | prāṇāpānau hṛdayājara-[14]sam mā māsin madhyam-  
āriṣam |*

We might read in this keśā ardhukam cakṣus suśrutāu, and  
perhaps also sā mā mā hiṁsīn; after that I have no suggestion.  
Colon should stand after karṇāu.

*āpo mā śundhantu duṣkṛtā dūrītā yo mā ca-[15]kṛma | ayo mā  
śuddhā uditas tanobhiḥ*

I would suggest here duṣkṛtād dūrītād yad vā; but TS. 1.8.5.3e

is duriṭā yāni cakṛma, and perhaps we might read so here. For ayo ma I have no suggestion; śuddhā and uditas are possible as words and we should read tanūbhiḥ, but I make nothing out of the pāda.

*vāiśvānaro raśmibhir naṣ punātu vātaḥ [16] prāṇeneśiro navobhiḥ  
dyāvāprthivī payasā payasvatī | rāvarī ya-[17]jñīye mā punītām*

Read nabhobhiḥ in b, and remove colon at the end of c. This stanza appears Ś.6.62.1; TB 1.4.8.3; and MS 3.11.10; the Yajus texts have mā in a as well as other variants.

*punantu mā agnayo gārhapatyāḥ punantu mā prṣṇyā de-[18]  
devajratām | punantu sā śakvarīs somaprṣṭhāḥ pavamānāso va-  
jriṇaḥ*

The ms corrects to pavamānāpo.

Read: punantu māgnayo gārhapatyāḥ punantu mā prṣṇayo devajūtāḥ | punantu mā śakvarīs somaprṣṭhāḥ pavamānāso vajriṇaḥ z 6 z

*[19] yaṣ pavitā ma punātu mā vṛhadbhir deva savitaḥ varṣiṣṭhyāir  
dyātmano pari*

Read sa punātu and devas savitā; the omission of sa would improve the rhythm: we may read varṣiṣṭhāir but for the rest I can get nothing.

*vrahma-[20]savāiṣ punātu mā rājasavāiḥ punātu mā śataṁ  
pavitṛā vitatā tiraś ca ya [f137a] tebhīr mā devās savitā punātu |*

Read: vrahmasavāiṣ punātu mā rājasavāiṣ punātu mā | śataṁ pavitrā vitatā tiraś ca yā tebhīr mā devas savitā punātu z 8 z

With pādas cd cf MS 1.2.1 where vitatāny āsu stands for our vitatā tiraś ca yā.

*śataṁ ca mā pavitāraṣ punantu sahasraṁ ca srava-[2]neṣv āpaḥ  
| āpa iva pūto sṣy agnir iva suvarcā sūrya iva sucakṣā*

Read: śataṁ ca mā pavitāraṣ punantu sahasraṁ ca sravaneṣv āpaḥ | āpa iva pūto 'smy agnir iva suvarcās sūrya iva sucakṣāḥ z 9 z

*urū-[3]naśāv asṛpā udumbarāu yamasya dūtāu caratāu janān  
anu | tāv asmabhyam [4] dṛśe dṛśe dṛ sūryāya | punar dātām asmad  
dehi bhadram. z 3 z*

Read: urūnaśāv asuṛpā udumbarāu yamasya dūtāu carato

janān anu | tāv asmabhyaṁ dṛṣe-dṛṣe sūryāya punar dātām asum  
adyeha bhadram z 10 z 3 z

This stanza occurs RV 10.14.12; Ś 18.2.13; TA 6.3.2; the first two pādas appear again in Bk 19 on f266b. RV and Ś have udumbalāu but probably udumbarāu can stand with the same meaning; if dṛṣe-dṛṣe is not acceptable we will have to read with the others dṛṣaye.

## 10

[f137a5] agan devāsu svar aganmāganma jyotir aganma ma-  
hendro si parameṣṭhī sumittra [6] viśvatomukham ā te ayāni saṁ-  
dṛśaḥ udyann adya mittramahas sapatrāṇ neva [7] jahi divīnān  
raśmibhis saha rātrīṇāṁs tamasā vidhī | s te haṁtv adha-[8]maṁ  
tamā sūryasyāvṛtam anv āvṛte dakṣiṇām anv āvṛtaṁ | agnes tejasā  
te-[9]jasvī bhūyāmas indras-yendriyaṇendriyāvān bhūyāsam | idam  
aham agne-[10]s tejasvendras-yendriyeṇa somasya dyumnena viśveṣāṁ  
devānāṁ kratunāmuṣyā-[11]muṣyāyaṇasyāmuṣyāḥ putrasya varcas  
teja indriyaṁ prāṇam āyur ni [12] veṣṭayami āyun ni yaśchet.  
idam aham agnes tejasvendras-yendriyeṇa so-[13]masya dyumnena  
viśveṣāṁ devānāṁ kratunāmuṣyāmuṣyāyaṇasyāmuṣyāḥ putra-[14]  
sya varcas teja indriyaṁ prāṇam āyur ādāya tūtyāyanam pāśeṣitvā  
[15] duṣṣvapnena saṁsrjya mṛtyor vyāttā saṁn api dadhāmi z 4 z

Read: agan devas svar aganma jyotir aganma | mahendro 'si  
parameṣṭhī sumitra viśvatomukham ā te ayāni saṁdṛśaḥ z 1 z  
udyann adya mittramahas sapatnāṇ me 'va jahi | diva  
enān raśmibhis saha rātrīṇāṁs tamasā vidhī te yantv adha-  
maṁ tamaḥ z 2 z sūryasyāvṛtam anvāvarte dakṣiṇām anv  
āvṛtam | agnes tejasā tejasvī bhūyāsam indras-yendriyeṇendriyā-  
vān bhūyāsam z 3 z idam aham agnes tejasendras-yendriyeṇa  
somasya dyumnena viśveṣāṁ devānāṁ kratunāmuṣyāmuṣyāyaṇ-  
asyāmuṣyāḥ putrasya varcas teja indriyaṁ prāṇam āyur ni  
veṣṭayami | āyur ni yacchet z 4 z idam aham agnes tejasendras-  
yendriyeṇa somasya dyumnena viśveṣāṁ devānāṁ kratunāmuṣ-  
yāmuṣyāyaṇasyāmuṣyāḥ putrasya varcas teja indriyaṁ prāṇam  
āyur ādāya [tūtyāyanam pāśeṣitvā] duṣṣvapnena saṁsrjya  
mṛtyor vyātte saṁn api dadhāmi z 5 z 4 z

I am not at all sure of devas in st 1a; Ś 16.9.3. has aganma  
svaḥ svar aganma: toward the end of 5 perhaps we might read  
bhūtyā enaṁ pāśa iṣitvā, or ādāyābhūtyā°. For st 2 cf RV 1.50.



11a and Ś 13.1.32bcd; vidhīs is not quotable but seems possible; perhaps vadhīs would be better. For st 3 cf Ś 10.5.37ab and KS 5.5; for the rest cf Ś 10.5.36 and similar stanzas.

## 11

[137a16] *yo nas svo yo araṇo bhrātrvyaś ca jighāṁsati | indraś ca tasyāgniś ca marma* [17] *skandheṣu vindatām | yo mā śayyānām jāgratām yaś ca suptām jighāṁsati | indra-*[18]*ś ca tasyāgniś ca bāhū marmaṇi vṛścatām yo mā carantām tiṣṭhantām āsīnam ca jighā-*[19]*sati | indraś ca tam asmin agniś ca duritam prati muñcatām | yo mā cakṣuṣā manasā*[20]*ś ca vācā jighāṁsati | indraś ca tasmāgni hināṁsi vahatāpi tā yaś pi-*[f137b]*śāco yātudhānaś kravyād yo mām jighāṁsati | indraś ca tasyāgniś ca kruddhāu digdhā-*[2]*bhir asyatām | yo mā vrahmaṇā tapasā yaś ca yajñāir jighāṁsati | indraś ca tasyāgni-*[3]*ś ca hṛdaye dhana vindatām | yo me vrahma yo me tapam balaṁ śreṣṭham jighāṁsati | i-*[4]*ndraś ca tasmāgniś ca mūrdhānam prati vindatām | yo me annam yo me rasam vācam śreṣṭham* [5] *jighāṁsati | indraś ca tasmād agniś cāstram hīṅkaram asyatām | yo me tantum yo me* [6] *prajām cakṣuś śrottram jighāṁsati | indraś ca tasmāgniś cehitam deveṣu vindatām yo* [7] *me gobhīdaścad aśvabhyaś puruṣebhyaś indraś sa tasmāgniś ca jyānam deveṣu vindatām z* [8] *z 5 z*

Read: *yo nas svo yo araṇo bhrātrvyaś ca jighāṁsati | indraś ca tasyāgniś ca marma skandheṣu vindatām z 1 z yo mā śayyānām jāgratām yaś ca suptām jighāṁsati | indraś ca tasyāgniś ca bāhū marmaṇi vṛścatām z 2 z yo mā carantām tiṣṭhantām āsīnam ca jighāṁsati | indraś ca tasminn agniś ca duritam prati muñcatām z 3 z yo mā cakṣuṣā manasā yaś ca vācā jighāṁsati | indraś ca tasmā agniś ca ṭhināṁsi vahatāpi tāṭ z 4 z yaś piśāco yātudhānaś kravyād yo mām jighāṁsati | indraś ca tasyāgniś ca kruddhāu digdhābhir asyatām z 5 z yo mā vrahmaṇā tapasā yaś ca yajñāir jighāṁsati | indraś ca tasyāgniś ca hṛdaye dhanam vindatām z 6 z yo me vrahma yo me tapo balaṁ śreṣṭham jighāṁsati | indraś ca tasyāgniś ca mūrdhānam prati vindatām z 7 z yo me annam yo me rasam vācam śreṣṭhām jighāṁsati | indraś ca tasmā agniś cāstram hīṅkaram asyatām z 8 z yo me tantum yo me prajām cakṣuś śrottram jighāṁsati | indraś ca tasmā agniś ca hetim deveṣu vindatām z 9 z yo me gobhyo ṭbhīdaścad aśvebhyāś*

puruṣebhyaḥ | indraś ca tasmā agniś ca jyānam deveṣu vindatām  
z 10 z 5 z

In 4d Edgerton suggests heṣānsi vahatām prati; something of the sort would seem appropriate. In 5d supply iṣubhis with digdhābhir, or else read digdhebbhir. In 10a Edgerton suggests 'bhidrukṣad, which fits well.

## 12

[f137b8] *yo me bhūtim anāmayad dyutum āyur jighāṁsati | indraś ca [9] tasmāgniś ca divo śmaśānam asyatām yo me veśmi yo me śaphām śriyam śreṣṭhām [10] jighāṁsati | indraś ca tasyāgniś ca kṛtyām vyatanatām grhe | [11] yo me mṛtyum amamṛddhim ahnā rātryā detsami | indraś ca tasyāgniś cārci-[12]ṣā dahatām svam | yo me prāṇam yo me pānam vyānam śreṣṭhām jighāṁsati | i-[13]ndraś ca tasyāgniś ca prāṇam prāṇānūhatām | yo mā devajanāis sarpāir vidya-[14]tā vrahmaṇā dyamā | agastyena medine | indraś cāgniś ca tam hatām twam sabhya u-[15]dā pra dā twam agnir vāiśvānaro vṛṣā | yo mā turas sam dekṣātāir yaś ca dipsati [16] vidvalā | yo mā dipsati dipsantam yaś ca dipsati dipsatam | vāiśvānarasya daṇ-[17]ṣṭrayor agner api rādhāmi tam | abhi tam dyāvāprthivī sam tapātām tat te ghameny u-[18]cyatām | nirṛtyā vadhyatām pāse yo naṣ pāpam cikitsati pratyagvadhaḥ praty u-[19]j jahiḥ bhrāturyām ghoracakṣusā | indrāgnī enān vṛṣcatām mahiṣām u-[20]tseṣi kaś cana | pratyuvadhena pracyutān bhrāturyān dviṣato mama | apānām prā-[21]ṇām sacid yad dviṣatas pārāyādhara | agre ye mā jighāṁsantv agne ye [f138a] ca dviṣanti mām agne ye mopa tapyante teṣām priyatamam jahi vataṁ dviṣantam ava-[2]dhiṣam andhena tamasāvṛtam. | yataṁ martyo bhi padyasva mā te moci mahodarah z [3] z 6 z*

Read: *yo me bhūtim anāmayad dyuttam āyur jighāṁsati | indraś ca tasmā agniś ca divo 'śmaśānim asyatām z 1 z yo me veśma yo me śaphān śriyam śreṣṭhām jighāṁsati | indraś ca tasyāgniś ca kṛtyām vi tanutām grhe z 2 z yo me mṛtyum asamṛddhim ahnā rātryā ditsati | indraś ca tasyāgniś cārciṣā dahatām svam z 3 z yo me prāṇam yo me 'pānam vyānam śreṣṭhām jighāṁsati | indraś ca tasyāgniś ca prāṇam-prāṇam anu hatām z 4 z yo mā devajanāis sarpāir vidhyatā vrahmaṇā †dyamā | agastyena medināv indraś cāgniś ca tam hatām z 5 z tam satyāujāḥ pra dahatām agnir vāiśvānaro vṛṣā | yo mā durasyād †dekṣātāir*

yaś ca dipsati vidvalaḥ z 6 z yo mā dipsaty adipsantaṁ yaś  
 ca dipsati dipsantaṁ | vāiśvānarasya daṁṣṭrayor agner api  
 dadhāmi tam z 7 z abhi taṁ dyāvāpṛthivī saṁtapatāṁ tat te  
 'ghamenir ucyatām | nirṛtyā badhyatām pāṣe yo naṣ pāpaṁ  
 cikitsati z 8 z pratyagvadhaḥ praty uj jahi bhrātṛvyān ghora-  
 cakṣuṣaḥ | indrāgnī enān vṛṣcatām māiṣām uccheṣi kaś cana  
 z 9 z pratyagvadhena pracyutān bhrātṛvyān dviṣato mama |  
 apānān prāṇān sacid yad dviṣataḥ †pārayādharā z 10 z agne ye  
 mā jighāṁsanty agne ye ca dviṣanti mām | agne ye mopa tapyante  
 teṣāṁ priyatamaṁ jahi z 11 z taṁ dviṣantaṁ avadhiṣam andhena  
 tamasāvṛtam | etaṁ martyo 'bhi padyasva mā te moci ma-  
 hodaraḥ z 12 z 6 z

In st 2b if śaphān may mean "cattle" it can stand; otherwise it would hardly seem possible. At the end of 5b perhaps dhyāsat might be acceptable. For st 6 cf Ś 4.36.1: in 6c perhaps dīkṣābhir is possible, but Ś in c has °dipsāc ca. Our st 7 is a variant of Ś 4. 36. 2. At the end of 10d perhaps spārayād dharāḥ is intended, or something similar. With our 9d cf Ś 11.9.13c, and with our 12d cf Ś 4.16.7b.

## 13

[f138a3] dyāvāpṛthivī sannahyethām mama rāṣṭrāya jayantī a-  
 [4]sitebhyo hetim asyantī vātā pavamānāu saṁ nahyeṣāṁ mama  
 rāṣṭrāya jayantī [5] amitrebhyo hetim asyantām indrāgnī saṁ-  
 nahyethām mitrāvaruṇā | bhavāśa-[6]rvā saṁ | aśvinā saṁnahyeṣāṁ  
 mama rāṣṭrāya jayantī | amitrebhyo hetim asya-[7]ntāu marutas  
 saṁnahyadhvaṁ mama rāṣṭrayi jayanto mitrebhyo hetim asyantaḥ  
 pīta-[8]ras saṁnahyadhvaṁ mama rāṣṭrāya jayanto mitrebhyo  
 hetim asyantaḥ sūryācandra-[9]masāu sannahyeṣāṁ mama rāṣṭrāya  
 jayantī | amitrebhyo ho hetim asyantāu [10] ahorātre sannahyeṣāṁ  
 mama rāṣṭrāya jayantī amittrebhyo hetim asyantī z [11] z 7 z

Read: dyāvāpṛthivī saṁ nahyethām mama rāṣṭrāya jayantī  
 amitrebhyo hetim asyantī z 1 z vātā pavamānāu saṁ nahyethām  
 °° jayantā °° asyantāu z 2 z indrāgnī saṁ nahyethām °° jayantā  
 °° asyantāu z 3 z mitrāvaruṇā saṁ nahyethām °° jayantā  
 °° asyantāu z 4 z bhavāśarvā saṁ nahyethām °° jayantā °°  
 °° asyantāu z 5 z aśvinā saṁ nahyethām °° jayantā °° asyantāu  
 z 6 z marutas saṁ nahyadhvaṁ °° jayanto 'mitrebhyo hetim

asyantaḥ z 7 z pitaras saṁ nahyadhvaṁ °° jayanto °° asyantaḥ  
z 8 z sūryācandramasāu saṁ nahyethāṁ °° jayantā amitrebhyo  
hetim asyantāu z 9 z ahorātre saṁ nahyethāṁ mama rāṣṭrāya  
jayantī amitrebhyo hetim asyanti z 10 z 7 z

## 14

[f138a11] *gandharvāpsarasas sannahyadhvaṁ mama rāṣṭrāya  
jayantā a-[12]mittrebhyo hetim asyantaḥ z sarvapunyaḥjanas saṁ  
vanaspatayas saṁ vanaspa-[13] tyās saṁ | vānaspatyās saṁ |  
oṣadhayas saṁ | vīrudhas saṁnahyadhvaṁ mama rāṣṭrā-[14]ya  
jananto amitrebhyo hetim asyantaḥ | sūryascandramasāu saṁ-  
nahyasva mama [15] rāṣṭrāya jayaṁ | amitrebhyo hetim asyantāu |  
prajāpataye saṁ parameṣṭhyaṁ saṁ-[16]nahyasva mama rāṣṭrāya  
jayaṁ amitrebhyo hetim asyāṁ | udārā udīrdhvaṁ vi-[17]śvāni  
bhūtāni saṁnahyethāṁ mama rāṣṭrāya jayantī amitrebhyo hetim  
asya-[18]ntī z 8 z*

Read: *gandharvāpsarasas saṁ nahyadhvaṁ mama rāṣṭrāya  
jayanto amitrebhyo hetim asyantaḥ z 1 z sarvapunyaḥjanas saṁ  
nahyadhvaṁ °° z 2 z vanaspatayas saṁ nahyadhvaṁ °° z  
3 z vānaspatyās saṁ nahyadhvaṁ °° z 4 z oṣadhayas saṁ  
nahyadhvaṁ °° jayantyo °° asyantyaḥ z 5 z vīrudhas saṁ nah-  
yadhvaṁ mama rāṣṭrāya jayantyo amitrebhyo hetim asyantyaḥ  
z 6 z sūryācandramasāu saṁ nahyethāṁ °° jayantā °° asyantāu  
z 7 z prajāpate saṁ nahyasva °° jayann °° asyan z 8 z parameṣṭhin  
saṁ nahyasva °° jayann °° asyan z 9 z udārā udīrdhvaṁ viśvāni  
bhūtāni saṁ nahyadhvaṁ mama rāṣṭrāya jayanty amitrebhyo  
hetim asyanti z 10 z 8 z.*

## 15

[f138a18] *agnī rakṣatā sa imā senā rakṣatu | anuṣṭhātar anu  
[19] tiṣṭha sarve vīrā bhavantu me | indro rakṣatā | somo rakṣatā |  
varuṇo rakṣatā | [20] vāyū rakṣatā tvaṣṭā rakṣatā | dhātā | rakṣatā  
| savitā rakṣatā | sūryo rakṣatā [f138b] candramā rakṣatā | sa imām  
senām rakṣatu anuṣṭhātar' anu zz 9 zz*

Read: *agnī rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu  
tiṣṭha sarve vīrā bhavantu me z 1 z indro rakṣitā sa °°° z 2 z somo  
rakṣitā sa °°° z 3 z varuṇo rakṣitā sa °°° z 4 z vāyū rakṣitā sa  
°°° z 5 z tvaṣṭā rakṣitā sa °°° z 6 z dhātā rakṣitā sa °°° z 7 z  
savitā rakṣitā sa °°° z 8 z sūryo rakṣitā sa °°° z 9 z candramā*



rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu tiṣṭha sarve  
vīrā bhavantu me z 10 z 9 z

## 16

[f138b2] aha rakṣatṛ tad imām anuṣṭhātar anu rātrī rakṣatrī  
| sāyamām anuṣṭhātriy a-[3]nu z indrāṇī rakṣatrī | varuṇānī  
rakṣatrī | sinīvālī rakṣatrī | sā [4] imām anuṣṭhātriy anu | samudro  
rakṣatā | parjanya rakṣatā | vṛhaspatī [5] rakṣatā | prajāpatī  
rakṣatā | parameṣṭhī rakṣatā | sa imām senā rakṣa-[6]tu z anuṣ-  
ṭhātār anu tiṣṭha sarve vīrā bhavantu me z z ity atha-[7]rvaṇika-  
pāipalādasākhāyām daśamaṣ kāṇḍas samāptaḥ z z

Read: ahā rakṣitṛ tad imām senām rakṣatu | anuṣṭhātar anu  
tiṣṭha sarve vīrā bhavantu me z 1 z rātrī rakṣitrī semām °° |  
anuṣṭhatry anu °° z 2 z indrāṇī rakṣitrī semām °° z 3 z varu-  
ṇānī rakṣitrī semām °° z 4 z sinīvālī rakṣitrī semām senām  
rakṣatu | anuṣṭhātry anu tiṣṭha sarve vīrā bhavantu me z 5 z  
samudro rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu tiṣṭha  
sarve vīrā bhavantu me z 6 z parjanya rakṣitā sa °° z 7 z  
vṛhaspatī rakṣitā sa °° z 8 z prajāpatī rakṣitā sa °° z 9 z  
parameṣṭhī rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu  
tiṣṭha sarve vīrā bhavantu me z 10 z 10 z anu 2 z

ity atharvaṇikapāipalādasākhāyām daśamaṣ kāṇḍas samāptaḥ  
z z



## THE HEBREW TERMS FOR GOLD AND SILVER

PAUL HAUPT

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HEBREW *kāsf*, silver (Syr. *kispā*, Ass. *kaspu*)<sup>1</sup> is not a Babylonian loanword (contrast AkF 59).<sup>2</sup> Nor can it be combined with Arab. *kasb*, gain. The primary connotation is not *pale* (EB 4523; EB<sup>11</sup> 25, 112<sup>b</sup>) but *fusible*, just as Ass. *garpu*, silver, is derived from *garāpu*, to smelt. In Arabic we have *garīf*, pure silver, and in modern Arabic, *rūbāḡ*, which has the same meaning, and *murāybaḡ*, refined. In Ethiopic, *bērār* denotes *silver*, while Heb. *barār* signifies *pure* (JBL 39, 164<sup>1</sup>). Arab. *ḡarrāf* (or *ḡairafī*) has the meaning *money changer* (prop. *argentarius*). Arab. *ḡirf*, red (= *ḡarīf*; JBL 39, 172, l. 8; cf. also *ḡarb* and AJP 43, 241<sup>1</sup>) may be a transposition of Sum. *zabar*, copper, bronze,<sup>3</sup> while *ḡirf*, pure, is derived from *garāpu* (contrast AF 185). Heb. *ḡarāf*, to smelt, refine, test (> *Sarepta*, Ass. *Ḥarīptu*)<sup>4</sup> is a doublet of *šarāf*, to burn, and Arab. *šārība*, to drink, orig. *to be parched with thirst* (cf. Heb. *ba'ār* to burn =

<sup>1</sup> I adhere to the term *Assyrian*. In my paper *Accadian and Sumerian*, which I presented at the meeting of the American Oriental Society in Philadelphia, April 24, 1919, I stated that it was unnecessary to substitute *Accadian* for *Assyrian*, but in the abstract printed in JAOS 39, 143, d, the prefix *un* has been omitted.

<sup>2</sup> For the abbreviations see vol. 42 of this JOURNAL, p. 301, n. 1.—AT<sup>1</sup>=Kautzsch-Bertholet, *Die Heilige Schrift des Alten Testaments* (1923).—BuA=Meissner, *Babylonien und Assyrien* (Heidelberg, 1920).—BuL=Bauer und Leander, *Historische Grammatik der hebräischen Sprache* (Halle, 1922).—JPOS=*Journal of the Palestine Oriental Society*.—PB=Polychrome Bible.—SATA=*Die Schriften des Alten Testaments in Auswahl neu übersetzt von Gunkel, &c.* (Göttingen, 1922).—pB=post-Biblical.—<sup>i</sup> (*infra*)=below; <sup>s</sup> (*supra*)=above; <sup>m</sup>=middle; <sup>f</sup> (*ad finem*)=at the end.

<sup>3</sup> Bronze is called in Arabic: *nuḥās āḥmar* or *ḡād āḥmar*; cf. *ḡāḍān*, also *ḡādī'a*, to be dark red or brown, or rusty; *rust* is connected with *russet*, *ruddy*, *red*, &c. Arab. *ḡād*, copper, is derived from Ass. *ḡādu-iḡād*, to shine, glisten (HW 564<sup>b</sup>) which is used specially of copper (*ḡādu ša erī*).

<sup>4</sup> Modern *Ḥarfand* < *Ḥarpani* < *Ḥarpattu*; cf. the reading *Ḥarēfātū* in 1 K 17, 9.



# THE KASHMIRIAN ATHARVA VEDA, BOOK ELEVEN EDITED WITH CRITICAL NOTES

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## Introduction

THE ELEVENTH BOOK of the Pāippalāda herewith presented is the shortest published and one of the three shortest in the manuscript: it contains nothing of unusual interest. The material is presented in the same manner as in previous books.

*Of the ms.*—This eleventh book in the Kashmir ms begins f138b8 and ends f141b6, covering three folios. There is no defacement of the ms: the pages have 20 lines each.

*Punctuation, numbers, etc.*—Punctuation is more regular than in most of the books previously edited, and the stanzas are numbered regularly for the first time since Book One. All the stanzas of three hymns are correctly numbered, in another there is only one mistake, and in the other three hymns there is confusion. There are only seven hymns (kāṇḍas) in this book, and no sign of grouping these into anuvākas: only at the end of hymns three, four and five does a numeral appear to indicate the kāṇḍa number; space is left for it after hymn seven. There are only a few corrections marginal or interlinear: in the left margin opposite the end of hymn five is “ūrjasam ṛcā” and a star. Accents are marked on all but the first stanza of hymn six, a hymn which appears in RV and a number of other texts. Accents have been almost entirely lacking in the ms since Book One (cf. *JAOS* 30. 189).

*Extent of the book.*—The book has seven hymns, all metrical. If there is a normal number of stanzas it is 14, as three of the hymns have 14 stanzas. The facts are set forth in the following table:

1 hymn has 5 stt	= 5 stanzas
1 “ “ 10	= 10 “
1 “ “ 11	= 11 “
1 “ “ 12	= 12 “
3 hymns have 14 stt each	= 42 “

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7 hymns have	80 stanzas
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New and old material.—Two of the hymns in this book are S 19. 34 and 35; one is part of RV 10. 97: we may fairly count 52 stanzas as new material.

# ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ BOOK ELEVEN

## 1

[f138b8] *atha ekādaśaś kāṇḍān likhyante zz zz oṃ namo nārā-*  
*yaṇā-* [9] *ya z oṃ namas tilotamāyāi z oṃ namo jvalābhagavatyāi*  
*z z oṃ namo ga-* [10] *neśāya z z oṃ vṛṣā te haṃ vṛṣamṇyanti*  
*garbhaṃ dadāmi yonyām ya-* [11] *di devaparīṣṭhitā | prājām to-*  
*kaṃ na vindase z 1 z oṃ dhātā te taṃ si-* [12] *nivāli varuṇāni*  
*pra yaśchati | pumānsaṃ putram indrāni sata-* [13] *tāyām dadhātu*  
*te z 2 z samvṛktas te vakṣanāsu garbhaś pusām pumā-* [14] *n kṛtaś*  
*sarvāṅgas tāmnor jāyatām agnir vāranyo hṛdibhiḥ z 3 z dhasbi-*  
[15] *raṃ karmanyaṃ prastāṃ tā vadhriṃ sarveśāṃ kṛṇomi | āt-*  
*manas te lohitād ga-* [16] *rbhas saṃ vartatām vṛṣākapeḥ z 4 z tvaṣṭā*  
*piṇṣatu te prājām dhātā* [17] *tokaṃ dadhātu te | rākā sivyāś ca sūcyā*  
*bhūtasyeśānā bhuvanasya de-* [18] *vī z 5 z sinivālim anumatiṃ rā-*  
*kām gugūṃ sarasvatīm. | de-* [19] *vānām patnyāi yā devī indrāṇīm*  
*avase huve z 6 z abhidā-* [20] *tā vṛddharagbhā arīṣṭāri virasūryaṃ*  
*| vī jāyatām pra jāyatām ba-* [f139a] *hvi bhavatu putriṇī z 7 z*  
*parisruca garbhaṃ dehi māsyāḥ pracyoṣṭa lohitām | ano-* [2] *nonaḥ*  
*pūrṇo jāyatām asthāpū namdho piśācadhītaḥ z 8 z tvaṃ dadhāsi*  
*dvipadeś ca-* [3] *tuspade garbhaṃ prajāṃ ecate viśvarūpā | kani-*  
*kṛadad vṛṣabho vidumopā prajāpa-* [4] *te tanvām dehi garbhaṃ*  
*z 9 z abhikrandan stanayan dhehi garbhaṃ vidyotamānaś pavamā-*  
[5] *no vidbhīḥ | parjaṇyo mām prthivī rebhasā | vatāpām rasiro-*  
*vadhīnām paśūnā |* [6] *z 10 z ā te nayāmi vṛṣanaṃ yaś prajānām*  
*prajāpatiḥ | sa te dadyāt trtīyaṃ* [7] *garbhaṃ yonyām vijām pra-*  
*jām z 11 z ye vṛṣāṇo garbhamkṛta ṛtivyānām sumenasah* [8] *tāns*  
*te hvayāmi tad u te sampaddhyatām z 12 z agnes te tvaṣṭur varuṇād*  
*indrāt so-* [9] *mād vṛhaspateḥ putram te putrakāmāyāi devebhyo*  
*nir mame prajāṃ z 13 z aṅgad aṅga-* [10] *t saṃ sravatu tad yonāu*  
*prati tiṣṭhatu | prajā te vakṣāṇā śayā taṃ te bijām nir uhatu |* [11]  
*z 14 z*

For the introductory phrase and invocation read: athāikādaśaś kāṇḍo likhyate zz zz oṃ namo nārāyaṇāya z oṃ namas tilotamāyāi z oṃ namo jvalābhagavatyāi z oṃ namo gaṇeśāya z z

For the hymn read: *vr̥ṣā te 'haṁ vr̥ṣanyantyāi garbhaṁ dadhāmi yonyām | yadi devapariṣṭhitā prajāṁ tokaṁ na vindase z 1 z dhātā te taṁ sinīvālī varuṇānī pra yacchati | pumāṁsaṁ putram indrānī 'tsatatāyām dadhātu te z 2 z sarinvṛktas te vakṣaṇāsu garbhaṣ pumsāṁ pumān kṛtaḥ | sarvāṅgas tānvo jāyatām agnir vāraṇyor vṛttibhiḥ z 3 z gambhīraṁ karmanyaṁ prasthaṁ tām vadhrīn sarvān kṛṇomi | ātmanas te lohitād garbhas saṁ vartatām vr̥ṣākapeḥ z 4 z tvaṣṭā piṇṣatu te prajāṁ dhātā tokaṁ dadhātu te | rākā sīvyac ca sūcyā bhūtasyeśānā bhuvanasya devī z 5 z sinīvālīm anumatiṁ rākāṁ guṅgūṁ sarasvatīm | devānām patnī yā devindrāṇīm avase huve z 6 z abhijātā vṛddhagarbhā ariṣṭāsti vīrasūr yā | vi jāyatām pra jāyatām bahvī bhavatu putriṇī z 7 z parisrutāṁ garbhaṁ dhehi māsyāḥ pra cyoṣṭa lohitam | anūnaḥ pūrṇo jāyatām 'asthāpū 'nandho 'piśācadhītaḥ z 8 z tvaṁ dadhāsi dvipade catuṣpade garbhaṁ prajāṁ ejate viśvarūpa | kanikradad vr̥ṣabho 'vīdumopā prajāpate tanvām dhehi garbham z 9 z abhikrandaṁ stanayan dhehi garbhaṁ vidyotamānaṣ pavamāno 'vibhiḥ | parjanyaṁ prthivīm retasāvithāpām rasenaūṣadhīnām paśūnām z 10 z ā te nayāmi vr̥ṣānaṁ yaṣ prajānām prajāpatiḥ | sa te dadhyāt ṛtīyaṁ garbhaṁ yonyām vijān prajāṁ z 11 z ye vr̥ṣāṇo garbhaṁ kṛta ṛtviyānām sumedhasaḥ | tāns te hvayāmi <sūtave> tad u te sampadyatām z 12 z agnes te tvaṣṭur varuṇād indrāt somād vr̥haspateḥ | putraṁ te putrakāmāyāi devebhyo nir mame prajāṁ z 13 z aṅgād-aṅgāt saṁ sravatu tad yonāu prati tiṣṭhatu | prajā te vakṣāṇā śayāt tām te bījaṁ nir ūhatu z 14 z 1 z*

Over sravatu in f139a10 is written in small characters bhavatu.

A stanza in MG. 2. 18. 2 is similar to our st 7; in a it has abhinnāṇḍā but I can get nothing similar to that out of our ms reading; Knauer's edition leaves a hiatus between pādas a and b, and I have done the same; in b MG has ariṣṭā vīrasūvarī, and in d iyaṁ bhavatu tokinī. With our 8cd cf ApMB 1. 13. 1cd and HG 1. 25. 1cd. With 9c cf RV 5. 83. 1c which ends with jīradānuḥ, and with 10a cf RV 5. 83. 7a. In 14c I have accepted vakṣāṇā as a participle of vakṣ, but it is anomalous; it might be better to read vakṣaṇāsu yā; 14d does not yield a very good meaning.

## 2

[f139a11] *ahaṁ saso yamanam saso bhūtir yakṣmam ajījanāt. | imāṁ sahasrabhā- [12] ga indro viśan nāśayāti te z 1 z yaṣ kāryo yaṣ ca kṛtas svayaṁjā uta hāryaḥ [13] devā indrajyeṣṭhā indro*

viṣan nāśayātu te z 2 z viśarasya vijya- [14] mbhasyeṣudhar mātā dhanuṣ pitā ādityāṣ pudityād viṣam nāśayantu te z 3 z [15] dhanvino jyāyā iṣvā apaskamṭasya bāhvoḥ apāṣṭhāś chaṃgāt kurmalād viṣa- [16] n nāśayāmi te z 4 z alavatīr ara śīrṣṇam atho syā yo mukham devī parja- [17] nyaretasiṣave kṛṇutā namaḥ z 5 z imāsatrayo ṅgirasō gāutamā vi- [18] rudham viduḥ tayā bharadvājaṣ kaṇvo viṣan nāśayāti te z 6 z yas tvā [19] strīṇā upasado yaṣ puṃso dhy āruhan. āklāntam saṃklāntam snāva taku [20] te kalpayāmasi z 7 z vāteṇvābhram śyāvayāmi yakṣmam te tanvam pari | vā- [f139b] tā ya cagrus te guru rūjā laghu kṛṇmasi z 8 z tenāham ṛto tena viṣan nā- [2] śayāmi te | yathā nas satyam puruṣaṣ sadā vadutum arhasi z 9 z viṣkandham ta- [3] d āpiśaram viśaram vṛṣṇyā vayam jambhahanu grāham śaṅkham tvānujāyēnān ajāma- [4] si z 10 z śunam id voṣadhayo ni dadhe bheṣajāya kam | dhanāyavaḥ sanāyakaṣ pu- [5] ruṣam pārayiṣṇavaḥ z 11 z ā ta pattrāṇī devajūtā vīrudh āyisyā kṛtā | [6] tayāham indradattayā viṣan nāśayāmi te z 12 z alasya vyañjanasya ve- [7] ṣṭataḥ skotaparnādhe granthe jyādyāyuṣvāṣ tvīd viṣin nāśayāmi te z 13 z sākam [8] viṣkandha prapata caṣeṇa kikiḍivya | sākam vātasya drājyā sākam nāśā niḥā- [9] kaya z 14 z

Read: aham sasāu yamanam sasāu bhūtir yakṣmam ajījarat | imam sahasrabhāga indro viṣam nāśayāti te z 1 z yaṣ kāryo yaṣ ca kṛtas svayamja uta hāryaḥ | devā indrajyeṣṭhā indro viṣam nāśayāti te z 2 z viśarasya vijambhasyeṣudhir mātā dhanuṣ pitā | ādityāṣ ṭpudityād viṣam nāśayantu te z 3 z dhanvino jyāyā iṣvā apaskambhasya bāhvoḥ | apāṣṭhāc chṛṅgāt kurmalād viṣam nāśayāmi te z 4 z alavater āra śīrṣṇam atho 'syā yan mukham | devīḥ parjanya retasa iṣave kṛṇutā namaḥ z 5 z imām atrayo 'ṅgirasō gāutamā vīrudham viduḥ | tayā bharadvājaṣ kaṇvo viṣam nāśayāti te z 6 z yās tvā strīṇā upasado yaṣ puṃso 'dhy āruhan | āklāntam saṃklāntam snāva taku te kalpayāmasi z 7 z vātā ivābhram cyāvayāmi yakṣmam te tanvaḥ pari | vātā yac cakrus te gurv arujā laghu kṛṇmasi z 8 z tenāham ṛto tena viṣam nāśayāmi te | yathā nas satyam puruṣaṣ sadā vaditum arhasi z 9 z viṣkandham tad āpiśaram viśaram vṛṣṇyā vayam | jambhahanum grāham śaṅkham ṭtvānujāy enān ajāmasi z 10 z śunam id vā oṣadhayo ni dadhre bheṣajāya kam | dhanāyavaḥ sanāyavaṣ puruṣam pārayiṣṇavaḥ z 11 z yā te pattrāṇī devajūtā vīrudh āyuyā kṛtā | tayāham indradattayā viṣam nāśayāmi te z 12 z alasya vyañjanasya veṣṭataḥ sku-

taparnadheḥ | granther jyāyā iṣvās tu yad viṣaṁ nāṣayāmi te z 13 z  
sākaṁ viṣkandhaṁ pra pata cāṣeṇa kikiḍivvā | sākaṁ vātasya dhṛā-  
jyā sākaṁ naṣya niḥākayā z 14 z 2 z

There is much uncertainty in detail in the text here, particularly  
in stt 7 and 8. With our 4bc cf § 4. 6. 4c and 5c; for st 14 see  
RV 10. 97. 13.

## 3

(§ 19. 34)

[f139b9] jaṅgiḍisi jaṅgiḍo rakṣatāsi jaṅgiḍaḥ dvipās catuṣpād  
a- [10] smākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ z 15 z yā kṛśchrāttri-  
pañcāsīs chataṁ kṛtyākṛta- [11] ś ca ye | sarva vyunaktu tejaso  
rasān jaṅgiḍas karat. z 2 z rasān kṛttrimān nāḍasa- [12] rasas  
sapta visrasaḥ apetu jaṅgiḍāmatim iṣupasteva sādhyā z 3 z [13]  
kṛtyādūṣaṇa vāyam atho rātidūṣaṇaḥ atho sahasvān jaṅgiḍās pari  
ṇaṁ yo- [14] śi tāriṣaṁ z 4 z sa jaṅgiḍasya mahisā pari naṣ pātu  
viśvataḥ viśvaṁ ska- [15] ndhaṁ yena sāmāhā saṁskasojojasā niṣ  
tvā devā ajanayaṁ niṣṭhitāṁ bhūmyā- [16] m adhi tam u tvāṅgirā-  
yati vrāhmaṇas pūrvyā viduḥ z 5 z na tvā pūrvā oṣa- [17] dhayo  
na tvā caranty ā navā | vibādha ugro jaṅgiḍas paripānās sumaṅ-  
galaḥ [18] āsvayopadāni bhagavo jaṅgiḍāmutavīryaḥ purā ta ugrā-  
ya sato- [19] pendro vīryaṁ dadhāu z 6 z ugra itye vanaspataya  
indrojmānasā dadhāu | a- [20] mivās sarvā rakṣāṁsi jahi rakṣāṁsy  
oṣadhe | āsarīraṁ viśarikaṁ ca- [f140a] lāsaṁ prṣṇyāmayaṁ tak-  
mānaṁ viśvaśāradam arasaṁ jaṅgiḍas karat z 7 z

Read: jaṅgiḍāsi jaṅgiḍo rakṣitāsi jaṅgiḍaḥ | dvipāc catuṣpād  
asmākaṁ sarvaṁ rakṣatu jaṅgiḍaḥ z 1 z yāḥ kṛcchrās tripañcāsīs  
śataṁ kṛtyākṛtāś ca ye | sarvān vinaktu tejaso 'rasān jaṅgiḍas  
karat z 2 z arasaṁ kṛttrimān nāḍam arasās sapta visrasaḥ | apeto  
jaṅgiḍāmatim iṣum asteva sādhyā z 3 z kṛtyādūṣaṇo vā ayam atho  
'rātidūṣaṇaḥ | atho sahasvān jaṅgiḍas pra na āyūṁsi tāriṣat z 4 z  
sa jaṅgiḍasya mahimā pari naṣ pātu viśvataḥ | viṣkandhaṁ yena  
sāsaha saṁskandham oja ojasā z 5 z niṣ tvā devā ajanayan niṣṭhi-  
tāṁ bhūmyām adhi | tam u tvāṅgirā iti vrāhmaṇas pūrvyā viduḥ  
z 6 z na tvā pūrvā oṣadhayo na tvā caranti yā navāḥ | vibādha ugro  
jaṅgiḍas paripānas sumaṅgalaḥ z 7 z atha ṭpadāni bhagavo jaṅgi-  
ḍāmitavīrya | purā ta ugrāya sata upendro vīryaṁ dadhāu z 8  
z ugra it te vanaspatha indra ojmanam ā dadhāu | amivās sarvā  
rakṣāṁsi jahi rakṣāṁsy oṣadhe z 9 z āsarīraṁ viśarikaṁ balāsaṁ



prṣtyāmayam | takmānaṁ viśvaśāradam arasaṁ jaṅgiḍas karat  
z 10 z 3 z

In the top margin of f140a stands "z 1 z 3 z" indicating the end of the hymn. The "15" at the end of st 1 indicates mistakenly the inclusion of the stanza in the preceding hymn; our st 2 is numbered correctly, but note irregular numbering after st 4. The text here given varies in places from that of the vulgate; the troublesome passages are fully treated in Whitney's Translation. It should be remembered that there is reason for believing that Ś Bk 19 was drawn from Pāipp, in which case we do not have two independent texts to work with.

4

(Ś 19.35)

[f140a1] *indra-* [2] *syā nāma gr̥hṇanta ṛṣayo jaṅgiḍaṁ daduḥ*  
*devā ya cakrur bheṣajam ugre viṣka-* [3] *n̄hadūṣaṇaṁ z 1 z mā*  
*no rakṣatu jaṅgiḍo dhanapālo dhanāiva devā yaṁ cakrur vr̥-* [4]  
*hmaṇaṣ paripāṇam arātiyaṁ z 2 z druhāndasaṁ ghoracakṣuṁ pā-*  
*pakṛtvā-* [5] *nam āgataṁ | tāṁs tvaṁ sahasracakṣo pratibodhena*  
*nāśaya | paripāṇo mi jaṅgi-* [6] *ḍaḥ z 3 z para mā divaṣ para mā*  
*pr̥thivyāḥ pary antarikṣāt para mā vīrudbhyaḥ* [7] *para mā bhūtāt*  
*para motha bhavyā dīśo dīśo jaṅgiḍas pātva asmān. z 4 z* [8] *ye*  
*ṛṣṇavo devakṛtā yoco bibhr̥the tyā | sarvas tvān viśvabheṣajo rasān*  
*jaṅgi-* [9] *ḍas karat. z 5 z 4 z*

Read: *indrasya nāma gr̥hṇanta ṛṣayo jaṅgiḍaṁ daduḥ | devā*  
*yaṁ cakrur bheṣajam agre viṣkandhadūṣaṇam z 1 z sa no rakṣatu*  
*jaṅgiḍo dhanapālo dhaneva | devā yaṁ cakrur vr̥hmaṇaṣ pari-*  
*pāṇam arātiham z 2 z durhārdaṁ ghoracakṣuṣaṁ pāpakṛtvānam*  
*āgataṁ | tāṁs tvaṁ sahasracakṣo pratibodhena nāśaya paripāṇo 'si*  
*jaṅgiḍaḥ z 3 z pari mā divaṣ pari mā pr̥thivyāḥ pary antarikṣāt*  
*pari mā vīrudbhyaḥ | pari mā bhūtāt pari mota bhavyād dīśo-dīśo*  
*jaṅgiḍas pātva asmān z 4 z ya ṛṣṇavo devakṛtā ya uto bibhr̥te 'nyaḥ |*  
*sarvaṁs tān viśvabheṣajo 'rasān jaṅgiḍas karat z 5 z 4 z*

In st 3a I have emended as suggested by Whitney; in 5a since Pāipp and the commentator on Ś have ṛṣṇavo we must deal with that; at Edgerton's suggestion I accept it; "ye" of the ms suggests a following initial consonant or short a, and that has led me to consider ye 'diṣṇavo. In 5b I suggest a form similar to that given by SPP but closer to our ms. The relationship of Ś Bk 19 and

Päipp has the same bearing on the problem here as in the preceding hymn.

## 5

[f140a9] *prati grhāṇi prthiviniyatam etad ājyasya* [10] *mathi-*  
*taṁ śarīraṁ mām dhanum asya dātus tvaṁ rakṣa barhiṣyā yathāsat.*  
z 1 z

Read *imām dhenum* in c: pāda a seems possible altho the subjunctive *grhāṇi* is not quotable, and I have thought that perhaps *grahāṇi* and *ni dhattām* might better be read.

[11] *uta tvāhur varuṇasya pattrim atho tvāhur aditiṁ viśva-*  
*rūpām adhijarā-* [12] *yum āghāre havyavāham agnāv asyā mahi-*  
*mānaṁ juhomi* z 2 z

Read *patnīm* in pāda a, °*rūpām* in c; *atho* would be better in a.

*sa saha-* [13] *svaṁ tantum anvātātānaḥ so gniṣṭomān daśataṁ*  
*samāpa adhijarāyūṁ* [14] *savatsān yo dadāti taṁ vā devāḥ svar*  
*ārohayanti* z 3 z

In pāda a read *sahasvān tantum* °*tātāna*, in b 'gni', in c *savatsām*, in d *ārohayanti*.

*adhijarāyu* [15] *sva ārohayanty anena dattāḥ sudughā vayodhāḥ*  
*sahasmāi duhām* [16] *śatadhāram akṣatam amuṣmīn loka yuga*  
*uttarasmin.* z 4 z

Read *adhijarāyus* ° *ārohayaty* in a, *dattā* in b; Ś 18. 4. 50b reads as suggested here, but *dakṣiṇā* is the noun. In pādas cd read *saho* 'smāi *duhām* ° *akṣitam amuṣmin*.

*pūrvavatsena* [17] *sā vatsinī gāuryeṇasyā vatso ajaro jarāyuvat.*  
*trītiyaṁ māmśam* [18] *parininditaṁ yat tasmād devā adhijarāyam*  
*āhuḥ* 5 z

In ab we should probably read *gāur yeṇāsyā*, but we should consider also *gāureṇāsyā*. In d read *adhijarāyūm*.

*ā dhāvaya* [19] *śavasā vāvrhāno ntarā tvak sruvāde smāi | imam*  
*indra mahatā me* [20] *ni rakṣa sam prajayā tatvā sam balena* z 6 z

In pāda b the only suggestion I can make is to read 'ntarā *tvak sruva ādadhe* 'smāi; but there is nothing compelling about this. In c read *vi*.

*durvedāvasthād dha-* [f140b] *kudhā parastād viśve devāḥ prati*  
*paśyanty āyatīm yā bhadrā yā sarvataḥ samīci-* [2] *s sedāhur bha-*  
*vatu me jarāyuh* z 7 z

In pāda a read °āvastād bahudhā, in b āyatīm, in c samīci : for d Edgerton suggests sed āhur bhavatu me 'jarāyuh.

*gr̥ṣṭam̐ dhenum̐ adhijarāyūṃ svadhām̐ kṛṇvānaḥ* [3] *pra dadhātu vrahmaṇe sahasmāi duhām̐ sahasradhāram̐ akṣatam̐ amuṣmīn̐ loke para-* [4] *me vyoman.* |

The margin gives the numeral "8." In pāda a read gr̥ṣṭīm, in b dadātu, in c saho 'smāi duhām̐ sahasradhāram̐ akṣitam̐ amuṣmin.

*vatsam̐ jarāyūṣ pradadaṣ pīyūṣam̐ yo no dadhātu sudughām̐ a dhenum̐* | [5] *tasya devāpi vavarta āyuh̐ sā rohatu sukṛtām̐ a lokam̐.*

In pāda read jarāyu pradadat, in b dadāti and u dhenum : in c devā api vavarttāyuh, in d sa āro° and u lokam. Ś 9. 9. 4c is somewhat similar to pāda a.

The margin gives the numeral "9."

*parivālām̐ adhijarā-* [6] *yūṃ nadhā jīvo yadadām̐ da pra etām̐ syonām̐ śagmām̐ śivā śiveha sā no hīnsir ha-* [7] *sā dāivyena z 10 z*

For the first two pādas I can make no helpful suggestion; in c I would read śivām̐ śiveha, in d mā no and mahasā.

*bhadrakṛtām̐ sukṛtām̐ ādiśam̐ bhuva saram̐ bhuvaṃ prati gr̥hṇāsy āya-* [8] *tīm̐ | ghṛtaśriyam̐ nabham̐ sainvasāno devān̐ manuṣyām̐ asurān̐ atarhi* | 11 z

With bhuvaṃ sarām̐ and āyatīm̐ the first two pādas can stand. Read nabhasī in c, manuṣyān̐ in d and probably utarṣin : this will bring d into close agreement with Ś 8. 9. 24d.

*pañca* [9] *devāṣ praviṣṭavanta etām̐ itras tvaṣṭā varuṇo mittro agniḥ* | *te sarve savitur mahya-* [10] *m̐ etām̐ teha jīvaṃ pratiranta āyuh̐ z 12 z*

Read indras and mitro in pāda b, and probably 'saviṣur in c : in d ta iha. The past ppl act is rather surprising here if it is really correct.

*kaśyapo yaṃ jamadagnir vasistha ṛṣa-* [11] *yo yunasya sanur agra etām̐ | bharadvājo grāutam̐ artviram̐naḥ syonan̐ viśvām̐* [12] *tto daduṣaṣ pratirānty āyuh̐ z 13 z*

Read 'yaṃ in pāda a, in b senur and etām, but I cannot solve yunasya : in c read gotamo and possibly atrivantaḥ or even atharvānaḥ; in d syonām̐ viśvāmitro, and pratiranty. Edgerton suggests atriṣ kaṇvaḥ for "artviram̐naḥ."

*ūrjaṁ devebhyas subhaga ūrjaṁ manuṣyā uta* | [13] *ūrjaṁ pitrbhyo aghna ūrjaṁ dadhatu mā viśa z 5 z*

The only satisfactory procedure here seems to me to be to place the second pāda at the end; then imitating Kāuś 89.12 we can write a fairly good stanza, thus: *ūrjaṁ devebhyas subhaga ūrjaṁ pitrbhyo agrhṇām* | *ūrjaṁ dadhatu mā viśa ūrjaṁ manuṣyā uta z 14 z 5 z*. In c dadatu me would seem better.

In the left margin opposite this stanza is *ūrjasam ṛcā*.

## 6

(RV 10. 97. 1-11)

[f140b13] *yā jātā oṣadhayo deve-* [14] *bhyas triyugam purā* | *manye na babhruṇām ahaṁ śataṁ dhāmāni satvataḥ z 1 zz* [15] *om śataṁ vo amba dhāmāni sahasram uta vo rūhaḥ* | *adhā śatakratavo yūyam i* [16] *agadām kṛta* | *om imām me agadām kṛta z 2 z* *om pūspavatīḥ prasūmatī-* [17] *ṣ phalinīr aphalā utā* | *āsvāva yasthārītvarīr vīrudhaḥ pārayiṣṇavaḥ 3 zz* [18] *om oṣadhī ṛta mātaro yād vo devīr ūba vruve apāṁsi vighnatīr iti rakṣā-* [19] *ś cātāyamānāḥ z 4 z niṣkṛtīn nāma vo mātā niṣkṛtīn nāma vaṣ pitā* | *sa-* [20] *dā patatrīṇī stha yād āmayati niṣkṛtā z 5 z* [f141a] *āsvatthē vo niśadanam parṇe vo vasatiḥ kṛtā* | *gobhāsi tāt kilāsita yāt sanó adhi* [2] *pāūruṣam. z 6 z yād āhā vājáyann imā oṣadhīr hāsta ādadhe* | *ātmā yākṣma-* [3] *sya nr̥ṣyati purā jivagr̥bho yathā z 7 z ūś chūsmā oṣadhīnām gāvo goṣṭhā-* [4] *d iverate* | *dhānam sanīṣpantīnām ātmānam tāva pāūruṣaḥ 10 z yād oṣadhaya-* [5] *ś śagmāta rājānaś śāmitāv iva* | *vīpras sā ucyate bhīṣag rakṣohāmīvacā-* [6] *tanaḥ* | *āsvavatīm somāvatīm ūrjāyantīm ūtojaṣam* | *āvītsi sārva ó-* [7] *ṣadhī* | *nṛtō mā pārayān iti z 6 z āti vīśvāṣ pariṣṭhā stenāiva vrajā-* [8] *m akramet. oṣadhayaḥ prācicyavur yāt kīm ca tanvo tām śacī viśadūṣaṇām. z*

Read: *yā jātā oṣadhayo devebhyas triyugam purā* | *manye nu babhruṇām ahaṁ śataṁ dhāmāni sapta ca z 1 z śataṁ vo amba dhāmāni sahasram uta vo rūhaḥ* | *adhā śatakratavo yūyam imām me agadām kṛta z 2 z pūspavatīḥ prasūmatīḥ phalinīr aphalā uta* | *āsvā iva sajītvarīr vīrudhaḥ pārayiṣṇavaḥ z 3 z oṣadhīr iti mātaro yad vo devīr upa vruve* | *rapāṁsi vighnatīr ita rakṣāś cātāyamānāḥ z 4 z niṣkṛtīr nāma vo mātā niṣkṛtīr nāma vaṣ pitā* | *sadā patatrīṇī stha yad āmayati niṣ kṛtā z 5 z āsvatthe vo niśadanam parṇe vo vasatiḥ kṛtā* | *gobhāja it kilāsatha yat sanavatha pūruṣam*



z 6 z yad ahañ vājayann imā oṣadhīr hasta ādadhe | ātmā yakṣma-  
sya naśyati purā jivagr̥bho yathā z 7 z uc chuṣmā oṣadhīnāñ gavo  
goṣṭhād iverate | dhanāñ saniṣyantīnām ātmānāñ tava pūruṣa  
z 8 z yad oṣadhayas sam agmata rājānas samitāv iva | vipras sa  
ucyate bhiṣag rakṣohāmivacātanāñ z 9 z aśvavatīñ somāvatīm ūr-  
jayantīm udojasam | āvitsi sarvā oṣadhīr tñrto mā pārayān iti  
z 10 z ati viśvāṣ pariṣṭhās stena iva vrajam akramuḥ | oṣadhayaṣ  
prācucyavur yat kiñ ca tanvo rapas tñm śaci viṣadūṣaṇam† z 11  
z 6 z

For this hymn cf also VS 12. 75 ff; TS 4. 2. 6. 1; MS 2. 7. 13;  
KS 16. 13; our text agrees now with one now with another of these:  
but for 10d I find no parallel. It seems clear enough that the next  
hymn begins as given below but the extra pāda in st 11 here makes  
me suspect that some stanzas of this hymn have been lost. It is  
noteworthy that the ms accents these stanzas (except the first), and  
that this is the longest passage accented since Book 2.

7

[f141a9] ahijambhāś carāmāsi | muṣkāvarho gavām iva | kilā  
upasrjan [10] harmi upastambhe prdākvam z

Read in pāda a °jambhās and remove colon; read °barho in b,  
upasrjan hanmy in c, and prdākvam in d.

ye ke celam apāśveṣur vā tñdamāte niśada- [11] lañ nrpa śrī  
pāpate gr̥haḥ

This seems to be intended as a complete stanza but I can see  
nothing in it except perhaps iṣur vā followed by a form of √tñd or  
of √tñh.

aśchinnañ tvā vāto hañtv aśchinnañ abhi varṣatu | ā [12] kulena  
bheṣajena tenāññ jabhayāmāsi | saścet tannām akṣakaḥ śayanāññ  
a- [13] rasāñ aka z

In pāda a I would read āchinnañ, in b āchinnañ, in d jambh°.  
It is not wholly clear that the next two pādas belong to this stanza:  
in e perhaps tanvām is meant; in f read śayanāññ and akah, which  
perhaps is also at the end of e; I cannot restore pāda e.

asitāharāñ viṣam ubhayos svajasya ca | adhikrasya yā ro- [14]  
pīs tñy ito vi nayāmāsi |

In pāda a read asitasyāharāñ; b as here is Ś 10. 4. 10b: in c the

name of a snake should stand, and *adhivakrasya* might be acceptable, or *dadhivaktrasya*; in *d* read *tā*.

*idam pāidvo ajāyate idam asya vivartanam* | [15] *idam kani-krado mago dviṣate tu parāvasam. z*

In *pādas* *ab* read *ajāyatedam*, and cf § 10. 4. 7ab; in *c* we might read *magho*, and *d* can stand if *parāvasam* is acceptable (perhaps = *parāyaṇam* in § 10. 4. 7b).

*viṣūcīnām vātā vahañ-* [16] *tu viśvag varṣantu vṛṣṭayaḥ viśvag viṣa pra meha tvaṁ śatadhāra ivāvaṭaḥ* | 3 ||

In *pāda* *a* read *viṣūcīn* and *vahantu*, in *b* and *c* *viśvag*, and in *c* *viṣaṁ*. This is stanza 6.

[17] *nirataṁ haritas srja mittro vartayate ratham* | *tenāpi lahīya tena pī-* [18] *yūṣaṁ nahināpinaḥ* |

In *pādas* *ab* read *srjan mitro*; I have no suggestion for *cd*. Edgerton would suggest *ahināśanam* 'at the end of *d*.

*yenendrajasya yena nṛmṇo yena vṛttram parābhinaḥ* [19] *tenā śatakrato tvaṁ aher jātāni jambhayaṁ z 2 z*

For *pāda* *a* here I would suggest *yenendrajasya nṛmṇaṁ*, in *b* *vṛttram* °*bhinat*, in *d* *jambhayaḥ*.

*praty amodataṣ prthi-* [20] *vī prati dyāuṣ prati sūryaḥ pāidvo yad āśvamātā krandenāhīn apāva-* [f141b] *pat. rajjuś ca darśvatī z śere payantīṣ prthivīm anu z 4 z*

Read *amodata* in *a*, place colon after *sūryaḥ* and also after *apāvapat*. In *e* I think we have to read *datvatī*, and with 'payantīṣ' in *f* the two *pādas* will be readable even with *rajjuś* singular. Delete "z" in *e*.

*āpo jīryante* [2] *nāmṛta māindrāṇī avidhavābhavat. natvāmaste viśvag viṣam akhānam iva sā-* [3] *yakam. z 5 z*

In *ab* we may probably read *nāmṛta sendrāṇy*; in *c* *nudāmas* seems possible, followed by *viśvag*; for *akhānam* we might read *ākhanam*; or perhaps *ākhaṇam*: the stanza seems to be a patch-work and not at all clear.

*indrāgnī mittrāvaruṇas tvaṣṭāram aditiṁ bhagam* | *hvayam arvanitām* [4] *pāidvaṁ mā nayaṁ puruṣo viṣat.*

In *pāda* *a* read °*varuṇā*, in *c* *hvayāmo* 'rvañcam, for *d* *mā no* 'yam puruṣo riṣat.

*sadyo jāto kanikradat. | solvo dya dhūnataṣ krandenā- [5] śvasya  
vājino hanyantv āhaya prthak. z 6 zz zz ity atharvaṇipāi- [6]  
paladayās śākhāyām ekādaśo dhyāyas samāptāḥ zz zz*

Read: sadyo jāto 'kanikradat sa ulvo 'dhy adhūnuta | krandenā-  
śvasya vājino hanyantāhayaḥ prthak z 12 z 7 z

ity atharvaṇikapāippalādāyām śākhāyām ekādaśo 'dhyāyas sa-  
māptāḥ zz zz

In pāda d we might let hanyantv stand reading after it ahayaḥ.

THE KASHMIRIAN ATHARVA VEDA, BOOK TWELVE  
EDITED WITH CRITICAL NOTES

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*Introduction*

THE TWELFTH BOOK of the Pāippalāda herewith presented is only a little longer than the eleventh; it contains nothing of exceptional interest, though a little light is thrown on the text of some hymns which appear in Book 19 of Ś. The material is presented in the same manner as in previous books.

*Of the ms.*—This twelfth book in the Kashmir ms begins f141b7 and ends f144b10. This book begins with a hymn which is RV 1. 94; the first two pādas of st 1 are given on f141b and the rest of the hymn is on f154a and runs through line 5 of f154b: immediately after the two pādas of RV 1. 94. 1 our ms at f141b9 gives st 7 of the hymn which is Ś 19. 53 and continues on to the end of Ś 19. 54; but the first six stanzas of Ś 19. 53 are found f153b12 to f154a3 preceding the bulk of RV 1. 94. The obvious explanation would be that a folio of some predecessor of our manuscript was misplaced, but the position of part of the second hymn in book twelve ahead of the bulk of the first hymn makes the explanation not quite so simple: if we suppose that the folio was reversed when misplaced it does not seem that the result would be what we actually find. No satisfactory explanation of the situation has occurred to me, but I feel that the material given on f154 should be edited in this book and that has been done, as will be seen below.

The book covers in all about four folios. One line, f144a9 is badly broken, and there is a small defacement at the lower right corner of f154a.

*Punctuation, numbers, etc.*—The text is punctuated in the usual hap-hazard manner. Only one hymn is numbered, the numeral "5" standing at the end of the hymn I have numbered four; this might be considered an indication that our text counted the hymns which are Ś 19. 53 and 54 as separate hymns, but there is no indication of a division after st 10 of our hymn 2 in f141b14; there is a blank space for a numeral at the end of our second hymn. In



no. 5 the stanzas are numbered regularly, in no. 6 the first four are numbered, in no. 7 stanzas 2 and 6 are numbered. There is no grouping of the hymns in anuvākas. Corrections are few, either marginal or interlinear. Accents appear only on the last stanza of the first hymn.

*Extent of the book.*—This book has seven hymns as edited, the last one being prose. If there is a stanza norm it is probably sixteen. The following table shows the number of stanzas:

1 hymn has	5 stanzas =	5 stanzas
1 " "	10 " =	10 "
2 hymns have	14 " =	28 "
3 " "	16 " =	48 "
<hr/>		<hr/>
7 hymns have		91 stanzas

*New and old material.*—The first hymn of this book is RV 1. 94, the second is Ś 19. 53 and 54, the fourth Ś 19. 32, the fifth Ś 19. 33: in the sixth there are a few bits of familiar material. The amount of new material may fairly be said to be 43 stanzas.

## ATHARVA-VEDA PĀIPPALĀDA-SĀKHĀ BOOK TWELVE

### 1

(RV 1. 94)

[f141b7] *atha dvādaśomārkāṇḍa atharvaṇadhyāyaṁ likhyate zz*  
*om̐ namo nārūyaṇā- [8] ya z z om̐ imāṁ stomam arhate jāta-*  
*bhavedase ratham iva san da- [9] hemāsanikayāś (kāle)*

[f154a3] *bhadrā hi naś pramatir asya saṁ sam agne saṁkhye mā*  
*riṣāmā vayam̐ tava | [4] yasmāi tvam̐ āhur bhajase sa ādity anarvān.*  
*kṣota tadate stuvīryam̐ sa bhūtāva nāi- [5] nam aśnoty anhatir*  
*agne z z bharāmedhman̐ kṛṇavāmā haviṇṣi te jite a- [6] ntaś*  
*parvaṇā parvaṇā vayam̐ jīvātava prataram̐ mādhyā dayo gne z*  
*śasema tvam̐ [7] samidam̐ sādāye dhiyas te devā havir adanty*  
*āhutam̐ tvam̐ ādityāṇ ā hava tādhyā- [8] kṣmasyāgne z tvam̐*  
*adhvaryur uta hotāsi pūrvyāḥ praśāstā potār januśa purohitāḥ*  
*[9] viśvā vidvān̐ āhartvījyā dhīra puṣyasyāgneḥ z diśām̐ gopāsyā*  
*jarantu janta- [10] vo dvipāś ca yad uta catuṣpad̐ aktubhiḥ citraś*  
*praketasa uśaso mahān̐ asyā- [11] gne | yo viśvatas supratikas*

sadruhasi dūre diśchan talid iwāsi rocate | rā- [12] rātnyās ca tanvo ati deva paśyasyāgne | pūrve devā bhavatum uśvato ratho smākaṁ sañ- [13] so anyastu dūḍhyaḥ tad ājānīto upuṣyatā vato gne z vadhūn duśaṁsāñ avi dū- [14] dhyo jahi dūre vā ye anti vā ke cid attrinaḥ z adhā yajñāya śṛṇute [15] sugaṁ kṛṣy agne yad ukthān pāroḥito rathe vātajūtā ṛṣabhasyeva te ravaḥ z [16] yujin- vasti vanino dhūmaketunāgne adha svanāḍ uta svidyuh patattriṇo dhṛapsā [17] ya te yavasādo vy asthiraṇ. suga tat te tāvakedyo rathebhyo gne z tvam mītrasya varu- [18] na dhayasya vayātām marutaṁ helo adbhutaḥ mṛḍa su no bhūtv eṣāṁ manaṣ pu- [19] nar agne z deve devānām asi mittro adbhūto vasur vasūnām ami cā \* \* \* [20] dhvare | śarman syāma tava saprathastame gne z tat te bhadrām yat samiddhas\* \* \* [f154b] somāhuto rajase mṛḍa- yāttasaḥ dadāsi ratna draviṇam ca dāśuṣe gnes sākhye [2] mā riṣāmā vayan tava z asmāi tvam sodraviṇe dadhāso nāgāssim adite sa- [3] rvatāta yaṁ bhadreṇa śavamā codayāsi prajāvantāu rād- hasyā te syāma z sa [4] tvagne sāubhagatvasya vidvāñ asmākaṁ āyuṣ pra tireha deva | tān no mītró vāru- [5] ṇo māmahantām aditis sindhuṣ pṛthivī utā dyāuḥ z

The ms corrects in 154a12 to (ta)ndho, and in 154b1 to (°ta)maḥ.

For the introductory phrase and invocation read: atha dvāda- śamaṣ kāṇḍa ātharvaṇādhyaṇīye likhyate z z oṁ namo nārāyaṇāya z z

Read: imam stomam arhate jātavedase ratham iva saṁ mahemā maṇṣayā | bhadṛā hi naṣ pramatir asya saṁsady agne sakhye mā riṣāmā vayan tava z 1 z yasmāi tvam ṛāhur bhajaseḥ sa sādhaty anarvā kṣeti dadhate suvīryam | sa tūtāva nāinam aśnoty aṇhatir agne ° ° z 2 z bharāmedhman kṛṇavāmā haviṁṣi te citayantaṣ parvanā-parvanā vayan | jīvātave prataraṁ sādhayā dhiyo 'gne ° ° z 3 z śakema tvam samidham sādhayā dhiyas tve devā havir adanty āhutam | tvam ādityāñ ā vaha tān hy uśmasy agne ° ° z 4 z tvam adhvaryur uta hotāsi pūrvyah praśāstā potā januṣā puro- hitah | viśvā vidvāñ ārtvijyā dhīra puṣyasy agne ° ° z 5 z viśām gopā asya caranti jantavo dvipac ca yad uta catuṣpad aktubhiḥ | citraṣ praketa uśaso mahāñ asy agne ° ° z 6 z yo viśvatas supra- tīkas sadṛññ asi dūre cit san talid ivāti rocase | rātryās cid andho ati deva paśyasy agne ° ° z 7 z pūrvo devā bhavatu uśvato ratho

‘smākam śaṁso abhy astu dūḍhyaḥ | tad ā jānītota puṣyatā vaco  
 ‘gne ° ° z 8 z vadhāir duḥśaṁsāḥ ava dūḍhyo jahi dūre vā ye  
 anti vā ke cid atrinaḥ | adhā yajñāya ḡṇate sugam kṛdhy agne  
 ° ° z 9 z yad ayukthā ṭnpā rohitā rathe vātajūtā ṛṣabhasyeva te  
 ravaḥ | ād invasi vanino dhūmaketunāgne ° ° z 10 z adha svanād  
 uta bibhyuḥ patatrinaḥ drapsā yat te yavasādo vy asthiran | sugam  
 tat te tāvakebhyo rathebhyo ‘gne ° ° z 11 z tvam mītrasya  
 varuṇasya dhāyase ‘vayātām marutām heḷo adbhutaḥ | mṛḍā su no  
 bhūtv eṣām manaḥ punar agne ° ° z 12 z devo devānām asi mitro  
 adbhuto vasur vasūnām asi cārur adhvare | śarman syāma tava  
 saprathastame ‘gne ° ° z 13 z tat te bhadram yat samiddhas sve  
 dame somāhuto rajase mṛḍayattamaḥ | dadhāsi ratnam dravinam  
 ca dāsuse ‘gne sakhye mā riṣāmā vayan tava z 14 z yasmāi tvam  
 sudravino dadāso ‘nāgāstvam adite sarvatātā | yam bhadreṇa śavasā  
 codayāsi prajāvanto rādhasā te syāma z 15 z sa tvam agne sāu-  
 bhagatvasya vidvāḥ asmākam āyus pra tireha deva | tan no mitro  
 varuṇo māmahantām aditis sindhuḥ pṛthivī uta dyāuḥ z 16 z 1 z

Possibly I have restored too frequently the RV readings, but there seem to be only a few minor variants here. In 2a RV has āyajase which perhaps is intended here. Stt 3 and 4 of RV are interchanged, also stt 5 and 6. In 8a suṣvato seems to be a real variant of RV sunvato. In 10a RV has ayukthā aruṣā and probably that should be the reading of Pāipp. In 12a RV has ayam. In 14b RV has jarase, which is probably the real reading.

2

(Ś 19. 53 and 54)

[f153b12] kālo svo va- [13] hatuḥ saptaraśmis sahasrākṣo akṣaro  
 bhūrīretāḥ | tam ā rohanti kavayo [14] vipaśyatas tasya cakrā bhu-  
 vanāni viśvā sapta cakrān vahatu kāla eṣaḥ [15] saptāsya nābhīr  
 amṛtaḥ nv akṣaḥ z sā imā viśvā bhuvanāny aṇjam kāla [16] sāiyyate  
 prathamo nu devaḥ pūrṇaḥ kumbho adhi kālāhitas tam vāi paśyāmo  
 bahu- [17] dhā ni santam | sa imā viśvā bhuvanāni pratyam kalam  
 tam āhuḥ parame vyo- [18] man. z sa yava sam bhuvanāny ābharat  
 sa yava sam bhuvanāni pariyāiḥ pitā [19] samn abhavatu putra  
 eṣām tasmād vāi nānyat param astu tejaḥ kālo mām diva [f154a] m  
 ajanayat kālaimām pṛthivīm uta kālena bhūtam bhavyam ca eṣatām  
 ha vi tiṣṭhate | [2] kālo bhūtam asṛjat kālo tapatu sūryaḥ kāle  
 viśvā bhūtāni kāle cakṣu- [3] r vi paśyati z



[f141b9] *kāle manāṣ kāle prāṇaṣ kāle nāma samāhi-* [10] *taṁ |*  
*kālena sarvā nandanty āgatena pradā imāḥ z kāle tapaṣ kāle jye-*  
 [11] *ṣṭhaṁ kāle vrahma sasamāhitam. kālo ha sarvasyeśvaro yaṣ*  
*pitā-* [12] *sīt prajāpateḥ z teneṣitam tena jātaṁ tad u tasmin*  
*pratiṣṭhitam. kālo* [13] *ha vrahma bhūtvā bibharti parameṣṭhinam.*  
*z kālaṣ prajā srjati kā-* [14] *lo gre prajāpatim | svayambhūṣ*  
*kaśyapaṣ kālāt tataṣ kālād ajāyata | kā-* [15] *lād āpas sam abhavat*  
*kālād vrahma tapo diśaḥ kālenodayatu sūrya-* [16] *ṣ kālena viśate*  
*punaḥ kālena viśate punaṣ kālena vātaḥ pavate kā-* [17] *lena*  
*bhūtaṁ bhavyaṁ ca putro janayat puraḥ | kālād ṛjas sam abhavan*  
*yajuṣ kā-* [18] *lād ajāyata | kālo yajño sam irayad devebhyo*  
*bhāgam akṣitam | kāle* [f142a] *gandharvāpsarasas kāle lokas samā-*  
*hituṣ kāle yam aṅgirā devo tharvā cā-* [2] *dhi tiṣṭhata z imaṁ ca*  
*lokaṁ paramaṁ ca lokaṁ puṇyānś ca lokān vidhṛtiś ca pu-* [3] *ṇ-*  
*yā | sarvān lokān abhicitya vrahmanāṣ kālā sāṁyate paramo nu*  
*devaḥ z*

Read: *kālo 'śvo vahati saptaraśmis sahasrākṣo akṣaro bhūriretāḥ |*  
*taṁ ā rohanti kavayo vipaścitas tasya cakrā bhuvanāni viśvā z 1 z*  
*sapta cakrā vahati kāla eṣa saptāsyā nābhīr amṛtaṁ nv akṣaḥ | sa*  
*imā viśvā bhuvanāny aṅjan kālas seyate prathamo nu devaḥ z 2 z*  
*pūrṇaṣ kumbho adhi kāla āhitas taṁ vāi paśyāmo bahudhā nu*  
*santam | sa imā viśvā bhuvanāni pratyañ kālaṁ taṁ āhuṣ parame*  
*vyoman z 3 z sa eva saṁ bhuvanāny ābharat sa eva saṁ bhuvanāny*  
*paryāit | pitā sann abhavat putra eṣāṁ tasmād vāi nānyat param*  
*asti tejaḥ z 4 z kālo 'mūm divam ajanayat kāla imāṁ pṛthivīm*  
*uta | kālena bhūtaṁ bhavyaṁ ceṣitaṁ ha vi tiṣṭhate z 5 z kālo*  
*bhūtaṁ asrjata kāle tapati sūryaḥ | kāle viśvā bhūtāni kāle cakṣur*  
*vi paśyati z 6 z kāle manaṣ kāle prāṇaṣ kāle nāma samāhitam |*  
*kālena sarvā nandanty āgatena prajā imāḥ z 7 z kāle tapaṣ kāle*  
*jyeṣṭhaṁ kāle vrahma samāhitam | kālo ha sarvasyeśvaro yaṣ pitāsīt*  
*prajāpateḥ z 8 z teneṣitam tena jātaṁ tad u tasmin pratiṣṭhitam |*  
*kālo ha vrahma bhūtvā bibharti parameṣṭhinam z 9 z kālaṣ prajā*  
*asrjata kālo 'gre prajāpatim | svayambhūṣ kaśyapaṣ kālāt tapaṣ*  
*kālād ajāyata z 10 z kālād āpas sambhavan kālād vrahma tapo*  
*diśaḥ | kālenod eti sūryaṣ kālena viśate punaḥ z 11 z kālena vātaṣ*  
*pavate kālena <pṛthivī mahī | dyāur mahī kāla āhitā z 12 z kālo ha>*  
*bhūtaṁ bhavyaṁ ca putro 'janayat puraḥ | kālād ṛcas sam abhavan*  
*yajuṣ kālād ajāyata z 13 z kālo yajñaṁ sam āirayad devebhyo*  
*bhāgam akṣitam | kāle gandharvāpsarasas kāle lokas sam āhitāḥ*



z 14 z kâle 'yam āṅgirā devo 'tharvā cādhi tiṣṭhataḥ | imam ca  
lokaṁ paramaṁ ca lokaṁ puṇyāṁś ca lokān vidhṛtīś ca puṇyāḥ  
z 15 z sarvāṅl lokān abhijitya vrahmaṇā kālas seyate paramo nu  
devaḥ z 16 z 2 z

These stanzas have been widely recognized as constituting one hymn in spite of the division in Ś. The text as emended here has a number of variations from that of Ś; but Whitney in his Translation gave up some of the readings of the Ś text as it stands in the Berlin edition.

## 3

[f142a4] *saptāitam saptarṣayaś śalyakartā dvādaśa āddhim śalyam cakra-* [5] *tur indrarāśir mahodaram z*

In pāda a *saptāita* would be an easy correction and somewhat probable; in b and c I believe there is mention of rice-harvest and would incline to understand a form *śalya* (< śāli) and read *śalya-karttāro* in b, and for c possibly *āviddham śalyam cakartur*: in d *indrarāśim*. Edgerton suggests *saptāite*, *śalyakartāro*, and *śalyam*.

*indrarāśir mittrāvaruṇāv āviddham nirakṛnta-* [6] *taṁ | prasūtam indrenogreṇa vrahmaṇā nāma sarvataḥ |*

In pāda a read °*rāśim mitrā*°.

*nānam aśnīyātha vrahmaṇo* [7] *na gṛhām pra haret svām tṛṣṭam viṣam iva ta imātim indrarāśiḥ śāle śaye z*

Read *aśnīyāta vrahmaṇo* in a, *gṛhām* and *svām* in b, *tāimātam* in c.

[8] *ayaṁ śaye tanvo rakṣamāṇo ayaṁ śvinābhy avacakṣāṇe enaṁ |*

This, I believe, is a mutilated stanza; the first pāda as it stands would be pāda a, *ayaṁ* would perhaps be all that is left of pāda b, and *aśvinābhy* ° ° would be pāda d (with correction to °*kṣāṇāv*).

*madhye khalasya* [9] *nirmīto indrarāśir mahodaraḥ | bhīmo anyasya śaṅkase aśvāivābhyutsinī na-* [10] *ḍam |*

Read *nirmīta* in pāda a: with *śaṅkase* c seems possible tho *anyasya* may need correction; in pāda d *aśveva* and *naḍam* seem clear but the intervening letters yield nothing to me.

*yehendrarāśinnivayātu vardhayātu khalam ānyā sphātim ca khālvām* [11] *gṛhṇātu gavām ca bahu puṣyatu z*

For pāda a the best suggestion I can make is *anyendrarāśir ivāitu*; in b read *vardhayatu* ° *anyā*: in c *khalyām*.

*imov aśvināḥ śepo im indro vrahmaṇa-* [12] *spatiḥ tvaṁ cakra*

*śivam asmabhya mṛṣayo ja tvaṁ cakra śivam asmabhya pṛṣayo* [13] *jīvanāya kam.* |

In pāda a I would read yam †ov aśvinā, and possibly śepatur; in b yam: for cd tam śakra śivam asmabhyaṁ †mṛṣayo jīvanāya kam. In a Edgerton suggests yam v.

*dr̥dhāmśākuntamayāḥ dhṛtam āsit svāpadam* | *pakturā-* [14] *s* *sr̥pyantaḥ śera yā tanva hutam haviḥ*

For pāda a I would suggest dr̥dhā aṁśāḥ kuntamayā, but it does not match pāda b; in b read āsic chvāpadam: for pakturās in c I can offer nothing, but would suggest sarpanthaḥ śere; for d we might read yat tanva āhutam haviḥ. This is stanza 8.

*anaḍuhāna pṛṣṇihān vahatām vaharā-* [15] *pṛṇām* | *kīnāsasya samas tv edād indrarāśir ajāyataḥ*

The ms seems to correct vahatām to uhatām.

For pādas ab I would suggest anaḍuhām pṛṣṭivahām vahatām †vabar āpṛṇām; with edhād perhaps pāda c can stand, and in d read ajāyata. In c etad would be better than edhād.

*yadi kīnā-* [16] *nāśas sasvedeti sartastas tanvam pari* | *apām gāveva dṛṣyanti indrarāśim* [17] *so śnute* |

Read: yadi kīnāśas sasveda eti śirastas tanvam pari | apām gāva iva tṛṣyantindrarāśim so 'śnute. The correction of pāda b seems possible.

*yadi kīnāśam sirupatir daṇḍena hantu manyataḥ yadi kiñ ca* [18] *khalvaṁ sādānva indrarāśo udāhitam z*

In a read kīnāśam sīra°, in b hanti manyutaḥ, in c sādānvā, in d probably indrarāśā udāhṛtam.

*ulūkhala musulam tāni co-* [19] *dayan pa śūrpaṁ nāya pavate kṛṇuṣva* | *vāhi putrāya gotamam indrarāśi-* [20] *r madhumantaṁ kṛnotu z*

In pāda a read ulūkhalaṁ musalaṁ; tāni may be corrupt; in b I think we should read pra śūrpaṁ naya: pāda c seems to lack three syllables possibly at the beginning.

*etaś chūrpaṁ janitar āharolūkhalaṁ musulam kustyā* [f142b] *gahi putrā no tha sujanidve ahni pitusiṣṇamte madhumannam āusam* |

In pāda a read etac, in b read musalaṁ and possibly kumbhyaḥ gahi: in c perhaps 'tha sujanitve, for d pitum aśnanti madhumantam oṣam.

*agnir no dataḥ | [2] prahito yam āgam manah maryam amnam  
aviṣam kṛṇomi |*

For this I suggest: *agnir no dūtaḥ prahito yam āgan mano man-  
yam | annam aviṣam kṛṇomi.*

*nirāviddham akṛtaṁ vrahma- [3] ṇe no ado mandaṁ pitum  
avyaśasūtā | svādo pito madhu pito tapa naṣ pitāv ā ga- [4] hi śivaś  
śivābhir ūtibhiḥ*

In pāda a read *ākṛtaṁ*, in b probably *avyaśasūtā*; in c *madho*,  
in d *upa naṣ pitāv*. The last three pādas are RV 1. 187. 2a and  
3ab, where *ā cara* is read.

*siṅho bhūtvā gā mṛṇāny agnir bhūtvā dhānyam indra [5] rāśir  
nirmito mayāthāraṁ vācam gaśchatu z*

Read: *siṅho bhūtvā gā mṛṇāny agnir bhūtvā dhānyam | indra-  
rāśir nirmito mayāthāraṁ vācam gacchatu z 16 z 3 z*

The *indrārāśi* which is praised here was probably a portion of  
threshed grain set aside for the chief of a small or perhaps large  
district. I have been able to get very little more out of the hymn.

## 4

(§ 19. 32)

[f142b5] *satakāṇḍo duścyavanas sahasrapa- [6] ṇam uttiraḥ  
darbho yo gra oṣadhis taṁ te badhnāmy āyuṣe z nāsyā keśān pra  
vapanti [7] norasi tāḍam āghnatī | yasmāschinnaparnena darbheṇa  
śarma yaśchatu | divi te [8] tūlam oṣadhe prthivyām adhi niṣṭhitā |  
tayā sahasrakāṇḍenāyuṣ pra va- [9] rdhayāmahe | tisro divo ty  
atrṇat tisro bhyām prthivim uta | tayā dṛhārdo ji- [10] hvā ni  
trṇādde vacāṁsi ca | tvam asi sahamāno aham asmi sahasvān | u-  
[11] tāu sahasvantāu bhūtvā sapatnāt sahiṣivahī | sahasvino bhi-  
mātihaṁ [12] sahasvā prtanāyataḥ sahasva sarvān dṛuhāṇdas  
svāhāṇdo me bahum kṛ- [13] dhi | darbheṇa devajātena divaṣṭham-  
bhena śaśvajit. tenāhaṁ sasvato danān a- [14] śanaṁ śanavāni ca |  
priyam mā darbha kṛṇu vrahmarājanyābhyām sūdrāya cā- [15]  
ryāya cāsmāi ca kāmāyāmahe | sarvasmāi da vipāśyate | yo jāya-  
māna- [16] ṣ prthivim adrihad yo stabhnād antarikṣam divam ca |  
yam bibhrataṁ nanu pāpmā vi- [17] veda sa no yaṁ darbho  
dharuṇo dhivākaḥ z sapatnahā satakāṇḍas sahasvān o- [18] ṣad-  
hīnām prathamāḥ saṁ babhūva ma no yaṁ darbhaṣ pari pātu  
viśvataḥ tena sā- [19] kṣīya mṛtanā prtanayataḥ z 5 z*

Read: śatakāṇḍo duścyavanas sahasraparnam uttirah | darbho  
 ya ugra ośadhis tam te badhnāmy āyuse z 1 z nāsyā keśān pra  
 vapanti norasi tādam ā ghnate | yasmā achinnaparnena darbheṇa  
 śarma yacchati z 2 z divi te tūlam ośadhe prthivyām adhi niṣṭhitaḥ |  
 tvayā sahasrakāṇḍenāyus pra vardhayāmahe z 3 z tistro divo 'ty  
 atrṇat tistro dyām prthivīm uta | tvayā durhārdo jihvām ni trṇadmi  
 vacānsi ca z 4 z tvam asi sahamāno aham asmi sahasvān | ubhāu  
 sahasvantāu bhūtvā sapatnānt sahiṣīvahi z 5 z sahasva no 'bhimātīm  
 sahasva prtanāyataḥ | sahasva sarvān durhārdas suhārdo me bahūn  
 kṛdhi z 6 z darbheṇa devajātena diviṣṭhambhena śāśvad it | tenāham  
 śāśvato janān asanaṁ sanavāni ca z 7 z priyam mā darbha kṛṇu  
 vrahmarājanyābhyaṁ sūdrāya cāryāya ca | yasmāi ca kāmāyāmahe  
 sarvasmāi ca vipaśyate z 8 z yo jāyamānaḥ prthivīm adrṇhad yo  
 'stabhnād antarikṣaṁ divaṁ ca | yaṁ bibhrataṁ nanu pāpmā viveda  
 sa no 'yaṁ darbho dharuṇo 'dhivākaḥ z 9 z sapatnahā śatakāṇḍas  
 sahasvān ośadhīnām prathamāḥ saṁ babhūva | sa no 'yaṁ darbhaḥ  
 pari pātu viśvatas tena sāksīya prtanāḥ prtanayataḥ z 10 z 4 z

This is very close to the text of Ś; in the case of the most notable  
 variations (in 1b, 3a, and 9d) Whitney in his Translation has  
 adopted the Pāipp readings, most of which are those of the Ś mss.  
 Whether 4b can stand as given here is doubtful; Ś has tistra imāḥ  
 prthivir uta.

## 5

(Ś 19. 33)

[f142b19] sahasrārghyaś śatakāṇḍaḥ payasvā- [20] n apām agnir  
 virudhām rāsūyam | sa no yaṁ darbhaḥ pari pātu viśvato dāivo  
 [21] maṇir āyusā saṁ srjātu naḥ z 1 z ghṛtāl ullubdho madhuvān  
 payā- [f143a] svaṁ bhūmidruho cyuta cyāvayīṣṇuḥ nudan sapatnān  
 adharānś ca kaṇvan darbha roha [2] mahatā mahendriyeṇa z 2 z  
 tvam bhūmig abhy eṣy ojaś tvam ve- [3] dyām śirasi cārur adhva |  
 tvām pravitrām ṛṣayo bharantas tvam puniḥa duritāny a- [4] smat.  
 z 3 z tikṣṇo rājā viśāsahī rakṣohā viśvacarṣaṇī | tejo de- [5] vānām  
 balam ugram etat tat te badhnāmi jarase svastaye z 4 z darbheṇa  
 tvam kṛ- [6] kṛṇu vīryāṇi darbham bibhratātmanā mā vyathīṣṭhāḥ  
 atīṣṭhāpo varcase dhv a- [7] nyā sūryāivā bhāhi pradīśaś catasra  
 z 5 z

Read: sahasrārghyaś śatakāṇḍaḥ payasvān apām agnir virudhām  
 rājasūyam | sa no 'yaṁ darbhaḥ pari pātu viśvato dāivo maṇir



āyusā sam sṛjāti naḥ z 1 z ghṛtād ullabdho madhumān payasvān  
bhūmidṛṇho 'cyutaś cyāvayiṣṇuḥ | nudan saṣatnān adharāṇś ca  
kṛṇvan darbhā roha mahatām indriyeṇa z 2 z tvaṁ bhūmim aty  
eṣy ojasā tvaṁ vedyām sīdasi cārur adhware | tvām pavitram ṛṣayo  
'bharanta tvaṁ punīhi duriṭāny asmat z 3 z tikṣṇo rājā viśāsahī  
rakṣohā viśvacarṣaṇiḥ | tejo devānām balam ugram etat tat te  
badhnāmi jarase svastaye z 4 z darbheṇa tvaṁ kṛṇu vīryāni darbhām  
bibhṛad ātmanā mā vyathiṣṭhāḥ | atisthāya varcase 'dhy anyān  
sūrya ivā bhāhi pradiśās catasraḥ z 5 z 5 z

In 3c I have adopted (with Whitney) the reading of SPP; in  
5c Ś has (by emendation) varcasādhy. The compound of ud +  
labh (st 2a) is not quotable, but it seems to me quite as good as Ś  
ullupto.

6

[f143a7] ud iratām prthivī jīra- [8] dānuś śātenāmantarvān anu  
vāti vātā | ṛdvyāvati prthivī prati gr- [9] hñātu vijām sahasra-  
valuśam sudughā rohantī z 1

Pāda a is correct; in b a probable reading is arvān anu vāti  
vātāḥ, but I can make nothing of śātenāmant: in c read ūrjāvati  
and bījam, in d °valiśam.

indra ca nām haryaśvo [10] agnir vā rohitāśvaḥ aśvinā rāsa-  
bhāśvā kṛṣṇīm devīm ayoyujām

In pāda a read indraś cāinām, in d ayoyujan.

śu- [11] nām vṛtrām ā yaścha śunam aṣṭrām ud iṅgayaḥ śunām  
tu tapyatām phālaś śunām vaha- [12] tu lāṅgalaṁ z 3 z

Over the last syllable of pāda b the ms has "2."

In pāda a read varatrām ā yaccha, in b iṅgaya: in d lāṅgalaṁ.  
For our ab cf. Ś. 3. 17. 6cd.

yunaktu vāhā vyogā tano ihate kṣetṛe vapateha bī- [13] jam  
tathā dhātā tathā bhagas tathā kṛṇutām aśvinā z 4 z tathā devī  
[14] sarasvatī |

In pādas ab read yunakta, and vi yugā tanoteha te kṣetṛe. Period  
and numeral to be placed at end. In the right margin at the end  
of line 13 the ms corrects vapo° to vapyo°. For our ab cf Ś  
3. 17. 2ab.

supippalā oṣadhayo nāhinām akṣataḥ tad indro varu- [15] no  
vāyur aśvinedaṁ me prāvātā vacaḥ z

Probably tad is the end of pāda b but I can make no satisfactory

suggestion for the pāda; the rest can stand but the metre is irregular: for pāda a cf § 3.17.5a, and for pāda d cf RV 10.97.14d.

*dhātā pūṣā vrhaspati bhū-* [16] *myāḥ samajīm akam kṛṣīm devās svarvidāḥ kalyāṇī subhageva yā* |

In pāda a read °patir, in b akran, and possibly samīcim before it.

[17] *saṁsthāyān vapuṣenyāsān astrirātra madhumamnam aṅsam* | *anyasya bhāumā* [18] *puruṣasya bhāumā paśūnām nu hi śrayan-*  
*tām z*

In the right margin the ms has saṁśayaṁ, probably to correct the end of pāda b; there is also an interlinear correction indicating the insertion of a second bhāumā before paśūnām.

For pāda a possibly we might read saṁsthāpyān vapuṣe ny āsan, or something like that; in b I would read madhumantam aṅsam, but I cannot solve astrirātra. Insert bhāumā at the beginning of pāda d as the ms indicates.

*tivrā varṣanto vṛṣṭayo* [19] *bhūpaye mahame vṛdhe z z pinvānaṣ parjanyaṣ tiṣṭhata sā puruṣāyod a-* [20] *yati sūryaḥ ānandam janayan yuva sarvārātir apabādhamānaḥ*

In the right margin the ms corrects to (varṣa)ntu.

In pādas ab read varṣantu and bhūṭaye mahase; in c read tiṣṭhati, in d sa and eti, in e yuvat or possibly janayaty uta, in f sarvā arātir.

*vi-* [f143b] *jiṣva prthvi mayūr vipakṣa mṛdvi bhava bhadraṁ rohatu dhānyaṁ z*

In pāda a read vi jihīṣva, in b vipakṣā (from vipakṣas); mayūr I cannot solve.

*utsedha seda gājam* [2] *vindeherān vahas kṛdhi* | *mā ho riṣat kūṭagrāho mā vā śālilāṅgalam.* [3] *z*

In pāda a read sedha and possibly gā ajān, in b °erām and probably vāhaṣ; in c no.

*soṣmākam ugrās saṁrabdhās tan naṣ kiṁ canāmamat. z rāyas poṣaṁ śunāsi-* [4] *rā yo sitā bhagaś ca yaḥ* |

In the left margin is "tho."

For pāda a we may read so 'smākam ugras saṁrabdhas, in b I would suggest taṁ na; in cd °sirātho.

*jyeṣṭhī samudra sinivāli kṛṣīm no bhī-* [5] *hitvataḥ imā yāṣ pañca pradiśas tā vāto bhīhinvatu* | *valike* [6] *satvatām iwa tivrā var-*  
*santu vṛṣṭayaḥ*

Over the third sign in line 5 in written nva.

In pāda a jyāiṣṭhī would probably be better, and samudraṁ is the only suggestion I can make for the second word; in b read no 'bhīhenvataḥ; in d read 'bhīhenvatu: the last two pādas seem possible as they stand, and it seems better to take them into this stanza.

[7] *śunaṁ kināśo anveti vāhām | śunaṁ phālo vinataṁ nayatu bhūmim | śunāsi-* [8] *rā haviṣā vāvṛdhānāḥ śunaṁ dhānyāni kṛṇutam*

In pāda a read vāhān, remove colon, in b probably vinitām etu bhūmim; in c vāvṛdhānā, in d kṛṇutam. Cf § 3. 17. 5.

*yuvaṁ naṣ pīparaḍ aśvi-* [9] *nā jyotiṣmatī tamas tiraḥ tām asmāi rāsayatām iṣām z*

Read: yā naṣ pīparaḍ aśvinā jyotiṣmatī tamas tiraḥ | tām asme rāsāthām iṣam z 14 z 6 z

For this stanza see § 19. 40. 4 and RV 1. 46. 6.

## 7

[f143b9] *ūrdhvaśvito vāi* [10] *nāmāitāpo yadhāuṣadhayaś ca vanaspatayaś ca tāsām agnir adhipatiḥ yo* [11] *vāyatā ūrdhvaśvitāpo vedāgnim adhipatiṁ | athāitam etā ūrdhvā upa tiṣṭha-* [12] *nty evāinam ūrdhvā | upa tiṣṭhanty adhipatir bhavati svānāni cānyeṣām ca ya evaṁ veda* [13] *praskadvarī vāi nāmāitāpo yat paruṣvās tāsām ādityo adhipatiḥ yo vā-* [14] *yatāṣ praskadvarī āpo veda ādityam adhipatiṁ | athāitā etasminn udyati pra-* [15] *skandanty evāsmiṇ yāvati praskandanty adhipatiḥ z 2 z takvarī vāi nā-* [16] *māitāpo yā sūdaya tāsām prthivy ādhipatnī yo vāyātās takvarī ā-* [17] *po veda prthivīm adhipatnī athāitā etasyām pranūtas takantir iyanī e-* [18] *vāinena dviṣantaḥ pranūtā yanty adhipati z vaśinī vāi nāmāitāpo yā* [19] *syandaṁte tāsām varuṇo adhipatiḥ yo vāyatā vaśinīr āpo veda* [f144a] *varuṇam adhipatiṁ | athāiṣetāsām syandamānānām vaśam ādatta evā dviṣatām vaśam ādatte* [2] *adhipati ūrjevāi nāmāitāpo yad bhāvas thāsām tvaṣṭā adhipatayaḥ yo vāyatā ūrjapo ve-* [3] *da tvaṣṭāram adhipatiṁ ūrjasvī tejasvī bhavati | prasahan paśūn āpnoty adhipatiḥ ojo* [4] *vāi nāmāitāpo yan madhu tāsām indro adhipatnīpatin. | ojasvī vīryāvān indriyā-* [5] *vāi bhavati pararāja sabhāyām madhuparkam āpnoty adhipatiḥ z 6 z varco vāi nāmāi-* [6] *tāpo yad ghṛtaṁ tāsām pūṣām adhipatayaḥ yo vāyatā varcāpo veda pūṣaṇam adhipa-* [7] *tayaḥ yo vāyatā varcāpo veda pūṣaṇam adhipatiṁ varcasvī tejasvī*



bhavaty e | [8] tasyānityuktasya mukhaṁ rocate adhipatiḥ ugrā  
 vai nāmāitāpo yad dhrādudaya- [9] s tāsām maruto \* \* \* \* \*  
 grāpo veda maruto [10] adhipatin. ugro balavān bhavati mārutaṁ  
 śardha ity enam āhur adhipatiḥ | z [11] saho vai nāmāitāpo yad  
 varṣaṁ tāsām parjanya adhipatayaḥ yo vāyatā maruto [12] veda |  
 parjanyam adhipatim ahassvāi mitrabāhavo bhavaty ethainena svā  
 nandantī a- [13] smāg vāyam iti asmās charvo vr̥ṣṭe mahīyate  
 adhipatiḥ z abhimanya vai nā- [14] mātāpo yat svarā tāsām  
 aśvinābhipatin. z yo vāyatām abhimanyāpo veda [15] aśvinām  
 adhipatin. abhimanyate bhrātr̥vyā nāinām bhrātr̥vyābhimanyante  
 tasmā- [16] n man̥tor mattam anumate adhipatiḥ paricinto vai  
 nāmāitāpo yāḥ kariṣvāns tām [17] yamo adhipatiḥ yo vāyatā pari-  
 citir āpo veda imam adhipatim [18] pary eṇaṁ syāsya viśvāsya  
 vaśyantī adhipatiḥ z ran̥tayo vai [19] nāmāitāpo yās striyās stāsām  
 kāmō adhipatiḥ yo vāyatām ran̥tir ā- [f144b] po veda kāmam  
 adhipatim ramante smīn ramaṇīyo yo [2] bhavati kāmāiva strīṇām  
 adhipatiḥ z viśvabhṛto vai nāmāitāpo yat puru- [3] ṣas tāsām  
 mṛtyur adhipatin. viśvasya bhartā bhavati viśam enam vibhartāḥ  
 sa [4] trayo agnayo gr̥ha dhīyante | dakṣiṇāgni gārhaspatyā-  
 havanīyaḥ e- [5] nam catvāri vāmāni gaśchanti niṣkaḥ kaṁso  
 aśvataro sty adhipatiḥ z [6] imām vāya tāsām apām himavā  
 nāudhaḥ somo [7] vatsaḥ parameṣṭhy adhipatiḥ yo vāya tāsām  
 apām himavantam nāudham somam va- [8] tsam parameṣṭhy  
 adhipatiḥ parameṣṭhī bhavatu gaśchatu parameṣṭhin rāma- [9] m  
 adhipatir bhavati svānām cānyeṣām ca ya evaṁ veda zz zz [10]  
 ity atharvanikapāipalādaśākhāyām dvādaśaḥ kāṇḍas samāptāḥ z z

Read: ūrdhvaścutō vai nāmāitā āpo yad ośadhayaś ca vanas-  
 patayaś ca tāsām agnir adhipatiḥ | yo vā etā ūrdhvaścuta āpo  
 vedāgnim adhipatim | athāitam etā ūrdhvā upa tiṣṭhantī evāinam  
 ūrdhvā upa tiṣṭhantī adhipatir bhavati svānām cānyeṣām ca ya  
 evaṁ veda z 1 z

praskadvarīr vai nāmāitā āpo yat paruṣās tāsām ādityo adhi-  
 patiḥ | yo vā etāḥ praskadvarīr āpo vedādityam adhipatim |  
 athāitā etasminn udyati praskandantī evāsminn āyati praskandantī  
 adhipatir ° ° z 2 z

takvarīr vai nāmāitā āpo yāḥ sūdayas tāsām pr̥thivy adhipatnī |  
 yo vā etās takvarīr āpo veda pr̥thivīm adhipatnīm | athāitā etasyām  
 praputtās takantīr yantī evāinena dviṣantaḥ praputtā yantī adhi-  
 patir ° ° z 3 z



vaśinir vāi nāmāitā āpo yāḥ syandante tāsām varuṇo adhipatiḥ |  
yo vā etā vaśinir āpo veda varuṇam adhipatim | athāiṣa etāsām  
syandamānānām vaśam ādatta evā dviṣatām vaśam ādatte adhi-  
patir ° ° z 4 z

ūrjā vāi nāmāitā āpo yad bhāvas tāsām tvaṣṭādhīpatiḥ | yo vā  
etā ūrjāpo veda tvaṣṭāram adhipatim | ūrjasvī tejasvī bhavati  
prasahan paśūn āpnoty adhipatir ° ° z 5 z

ojo vāi nāmāitā āpo yan madhu tāsām indro adhipatiḥ | <yo vā  
etā oja āpo vedendram adhipatim> | ojasvī vīryāvān indriyāvī  
bhavati pararājāḥ sabhāyām madhuparkam āpnoty adhipatir ° °  
z 6 z

varco vāi nāmāitā āpo yad ghṛtaṁ tāsām pūṣādhīpatiḥ | yo vā  
etā varca āpo veda pūṣāṇam adhipatim | varcasvī tejasvī bhavaty  
†etasyān ity uktasya mukhaṁ rocate adhipatir ° ° z 7 z

ugrā vāi nāmāitā āpo yad dhrādunayas tāsām maruto <adhipa-  
tayaḥ | yo vā etā> ugrā āpo veda maruto adhipatīn | ugro balavān  
bhavati mārutaṁ śardha ity enam āhur adhipatir ° ° z 8 z

saho vāi nāmāitā āpo yad varṣaṁ tāsām parjanya adhipatiḥ |  
yo vā etāḥ saha āpo veda parjanyam adhipatim | athāsmāi mitra-  
bāhavo bhavanty athāinena svā nandanty asmād vayam ity asmāc  
charvo vṛṣṭe mahīyate adhipatir ° ° z 9 z

abhimanyā vāi nāmāitā āpo yat svarā tāsām aśvinādhīpatī | yo  
vā etā abhimanyā āpo vedāśvināv adhipatī | abhimanyate bhrā-  
tr̥vyān nāinaṁ bhrātr̥vyā abhimanyante tasmān mantor †mattam  
anumanyate adhipatir ° ° z 10 z

paricito vāi nāmāitā āpo yāḥ †kariṣvāns tāsām yamo adhipatiḥ |  
yo vā etāḥ paricito āpo veda yamam adhipatim | pary enam †syāsyā  
viśvāsyā† vaśanty adhipatir ° ° z 11 z

rantayo vāi nāmāitā āpo yās striyas tāsām kāmo adhipatiḥ | yo  
vā etā rantir āpo veda kāmam adhipatim | ramante †smīn ramanīyo  
bhavati kāma eva strīṇām adhipatir ° ° z 12 z

viśvabhr̥to vāi nāmāitā āpo yat puruṣas tāsām mṛtyur <adhi-  
patiḥ | yo vā etā viśvabhr̥to āpo veda mṛtyum> adhipatim | viśvasya  
bhartā bhavati viśvam enam bibhrataḥ saṁ trayo agnayo gr̥he  
dhīyante dakṣiṇāgnir gārhapatyā āhavanīyaḥ | enam catvāri vāmāni  
gacchanti niṣkakaṇṭho aśvataro †sty adhipatir ° ° z 13 z

himā vāi <nāmāitā āpo yat \* \* > tāsām apām himavān nodhāḥ  
somo vatsaḥ parameṣṭhy adhipatiḥ | yo vā <etā himā āpo veda>  
tāsām apām himavantaṁ nodhasaṁ somaṁ vatsaṁ parameṣṭhinam

adhipatim | parameṣṭhi bhavati gacchati †parameṣṭhin rāmam  
 adhipatir bhavati svānām cānyeṣām ca ye evaṁ veda z 14 z 7 z  
 ity atharvaṇikapāippalādasākhayām dvādaśaṣ kāṇḍas samāptaḥ  
 z z

In st 8 [d]hrādayyās might be considered as an alternative to [d]hrādunayas. In st 11 kariṣās has been suggested, but it does not seem as probable to me as karīrās. In st 14 I am doubtful about nodhāḥ (ms nāudhaḥ and nāudham): in the last clause parameṣṭhe rāmam might be considered possible. In st 9 mitrā bahavo would seem more suitable.





THE KASHMIRIAN ATHARVA VEDA, BOOK THIRTEEN  
EDITED WITH CRITICAL NOTES

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*Introduction*

THE THIRTEENTH BOOK of the Päippalāda is here presented, with regrets that somewhat protracted labor has not brought more complete success; there are many points yet unclear, but they are mostly minor points, for the division into hymns and stanzas will probably be accepted. Much of the material is interesting but of familiar sort: three hymns well known in RV appear in this book, bringing again to our attention the close relations between RV and Päipp.

*Of the ms.*—This thirteenth book in the Kashmir ms. begins f144b11 and ends f155a16; but the numeral 150 is not used, and the material which appears f153b12 to 154b5 has been edited as part of Book 12 (see *JAOS* 46.34); so the extent of the book is about nine and one-half folios. The folios are in good condition for the most part: there is a little defacement on both sides of f145, a very small piece chipped from f146a, and also from 154a, and the beginnings of the first eight lines of f155a are gone.

*Punctuation, numbers, etc.*—The text is punctuated in the usual haphazard manner. Only one hymn is numbered, the numeral "1" standing at the end of the hymn which I have numbered seven; space for a number is left at the end of five other hymns. Some stanzas are numbered in hymns 1, 2, 4, and 5; and some of the numerals are correctly placed. Accents are marked in hymn seven except on the last two stanzas, in hymn eight except on the last stanza, and on four stanzas in hymn thirteen; all the accented stanzas are in RV, yet the unaccented stanza in hymn eight is also in RV but not with the rest of the hymn. It should be remarked that hymn six (RV. 1.32) is not accented.

There are several colophons in this book, three of them certainly wrong. At the end of hymn five stands *ity atharvanikapāipalādayās sākhyām trayodaśā kāṇḍas sasamāptāḥ* zz zz *prathamānuvākah*



zz *atha caturdaśā likhyate* zz zz. At the end of hymn eleven stands *ity atharvanīkapūippalādayaś śākhāyām trayodaśaś kāṇḍaś samāptah* zz zz *kāṇḍa 13* zz zz *atha trayodaśaś prathamadyāyāḥ z om namo nārāyaṇāya z om mahāgaṇapataye z om namo jvālābhagavatyaūiḥ om namas tilottamāyāi z z om namas sūryāya z z*. At the end of hymn thirteen stands *ity atharvaṇi trayodaśā kāṇḍa prathamō nuvākaḥ z z*. At the end of hymn fourteen stands the regular colophon, followed by the introductory phrases for Book 14. The confusion is evident and there is no clear indication of division into anuvākas.

There are a number of corrections both marginal and inter-linear; also several quasi titles in the margin.

*Extent of the book.*—As edited this book has fourteen hymns; if there is a stanza norm it is sixteen. The following table shows the number of stanzas:

1 hymn has	10 stanzas	=	10 stanzas
1 " "	12 " "	=	12 " "
1 " "	13 " "	=	13 " "
2 hymns have	15 " "	=	30 " "
4 " "	16 " "	=	64 " "
2 " "	17 " "	=	34 " "
1 hymn has	18 " "	=	18 " "
1 " "	23 " "	=	23 " "
1 " "	28 " "	=	28 " "
<hr/>		<hr/>	
14 hymns have	232 stanzas		

*New and old material.*—In this book are hymns which are § 4. 37; 5. 22, 25, 29; 19. 10, 11 (RV 7. 35), 28-30; 20. 34 (RV 2. 12). Also RV 1. 32, some stanzas from RV 10. 97, and some bits from other collections. There are about 98 new stanzas and about 372 new pādas.

Recd. from MS 12. Dr. Mukherjee's copy. Calcutta. 1880. For Dr. S. 287/1-2. 1880.

ATHARVA-VEDA PĀIPPALĀDA-ŚAKHA  
BOOK THIRTEEN

## 1

(Ś 5. 22)

[f144b11] *atha trayodaśaṣ kāṇḍā likhyate zz zz oṃ namo nārāyaṇāya z z [12] oṃ agnis takmānam apa vāyatām itas somo grāvā marutaṣ pūṭadakṣāt. vedi- [13] bhukhis samidhas saṃśīśāno pa rakṣāṇsy amugnyā yamantu z 1 z ayaṃ rūro abhi- [14] śocayiṣ- nūr viśvā rūpāṇi haritā kṛṇoṣi | tasmāi te aruṇāya babhṛa- [15] ve tapurmaghāvāya namo stu takmane z 2 z takmaṃ sārthīnam iśchasva vaśi [16] saṃ mṛṣayāsi naḥ | yatthehy atra te grhānyat pūrteṣu damyatu z 3 z yaṣ pu- [17] ruṣaṣ pārśvayo badhvaṇsa hīvāruṇas takmānam viśvadhārīryādhanāmca [18] parā suva z 4 z adharāṇcam pra hīṇoṣi namaṣkṛtyāya takmane z śakambharasya [f145a] muṣṭihā | punar gaścha mahāvṛṣām z 5 z mahāvṛṣām mūjavato rkhedhi [2] parenyaḥ prajāni takmane vrūmo nyakṣet- trāṇi vā yasām z 6 z kausya mūjavām- [3] ta okasya mahāvṛṣām | mayā jātas takmaṃ tad asi bahlikemukhu nyotaraḥ takma [4] vyāla vakadavyaṃ atūr yāvayaḥ dāsīm nas takurīm aprścha tām vajreṇa sam arpa- [5] ya | girīm gaścha girijāsi rūtēna māyuso grhāḥ dāsīm ṛtyuścha prapharvyaṃ tām- [6] s takmaṃ nīva dhūnuhi z yas tvam śīta atho rūrat sahāgāt saha vīvapa bhīmas te takma- [7] n hetayas tābhis sa pari vrddhi nā z z takmaṃ bhrātrā balāsena svasrā kūsi- [8] kayā saha | apāmnā bhrātrvryena naśyeto maracaṃm abhi z 1 z gāndhārībhyo māu- [9] jamadbhyaṣ kāśībhyo mayebhyaḥ jāne priyam iva śavadhi tanmānam pari dadhmasi [10] nārkaṇvirdām nārvidālām nadiyamrvatukāvatiṃ z prajāni takmane vrūmo nya- [11] kṣettrāni vā yumām | z nyakṣet- tre na ramate sahasrākṣo mārtyaḥ abhūd i prātis ta- [12] kmātsa mamīsyati bahlikam z 4 z ado gaścha mūjavatas tato vā ga paras- taram | [13] mā smāto bhārṇaṣ punaṣ pra tvā takmann upa vrūve parasmāiva tvam jara paramasyām parā- [14] vati | yathā nūnam tvam āyasi yathā nūnābhi śocayā |*

The bottom margin of f144b corrects to śā(kam°).

For the introductory phrase and invocation read; *atha trayo- daśaṣ kāṇḍo likhyate zz zz oṃ nārāyaṇāya zz*

Read: agnis takmānam apa vāyatām itas somo grāvā marutaṣ  
pūtadakṣāḥ | vedir barhis samidhas samśīśānā apa rakṣāṁsy amuyā  
dhamantu z 1 z ayaṁ rūro abhiśocayiṣṇur viśvā rūpāṇi haritā  
kṛṇoṣi | tasmāi te aruṇāya babhrave tapurmaghavāya namo 'stu  
takmane z 2 z takman sārthinam icchasva vaśi san mṛṣayāsi naḥ |  
athehi yatra te grhā anyat pūrteṣu dāmyatu z 3 z yaṣ paruṣaṣ  
pārśvayo 'vadhvaṁsa ivāruṇaḥ | takmānam viśvadhāvīryādharāñ-  
cam parā suva z 4 z adharāñcam prahīṇomi namaṣ kṛtvāya takmane  
| śakambharasya muṣṭihā punar gaccha mahāvṛṣān z 5 z mahāvṛṣān  
mūjavato ṛkedhi paretya | prāitāni takmane vrūmo 'nyakṣetrāṇi  
vā imā z 6 z oko asya mūjavanta oko 'sya mahāvṛṣāḥ | mahāñ  
jātas takman tad asi bahlikeṣu nyocaraḥ z 7 z takman vyāla vi gada  
vyaṅga bhūri yāvaya | dāsīm niṣṭakvarīm prccha tām vajreṇa sam  
arpaya z 8 z giriṁ gaccha girijā asi ṛautena māyuso grhaḥ |  
dāsīm anv iccha prapharvyaṁ tām takman nīva dhūnuhi z 9 z yas  
tvam śīto atho rūraḥ saha kāsāvīvipaḥ | bhīmās te takman hetayas  
tābhis sa pari vṛndhi naḥ z 10 z takman bhrātrā balāsena svasrā  
kāsikayā saha | pāmnā bhrātrvyena saha naśyeto marajāñ abhi  
z 11 z gandhāribhyo mūjavadbhyaṣ kāsibhyo magadhebhyaḥ | dhāne  
priyam iva śevadhīm takmānam pari dadhmasi z 12 z ṛnārkavirdām  
nārvidālām nadiyaṁ rvatukāvatīm | prāitāni takmane vrūmo  
'nyakṣetrāṇi vā imā z 13 z anyakṣetre na ramate sahasrākṣo  
'martyaḥ | abhūd u prārthas takmā sa gamiṣyati bahlikān z 14 z  
ado gaccha mūjavatas tato vā gaḥ parastarām | mā smāto 'bhy ṛṇoṣ  
punaṣ pra tvā takmann upa vruve z 15 z parasmā eva tvam cara  
paramasyām parāvati | athā nūnam tvam āyasy athā nūnam abhi  
śocaya z 16 z 1 z

St 1. If vāyatām in a is not acceptable we should read  
bādhatām with Ś.

St 2. For this cf Ś 3. 20. 3abc; 1d.

St 3. Pāda b=Ś 5. 22. 9b; 6. 26. 1b.

St 6. In b there may be only a corruption of what Ś has,  
bandhv addhi.

St 11. Pāda d as here is Ppp 5. 21. 3d.

St 12. The emendation in c is neat; but again there may be  
in the Ppp ms. only a corruption of what Ś has.

St 14. Cf Ppp 5. 21. 7.

## 2

(§ 5.25)

[f145a14] yatheyam urvī pr- [15] thivī viddhiva garbham  
 ādadhe | yavādhāmi te garbham tasmāi tvām avase hu- [16] ve z  
 parvatād divo yoner ity ekā z viṣṇur yonim kalpayatu tvā- [17]  
 ṣṭā rūpāni piṇṣatu | aśiñcatu prajāpati vātā garbham dadhātu te z  
 [18] garbham dehi sinivāli garbham dehi sarasvatī | garbham yom  
 aśvināsyām ā- [19] dhattam puṣkarassrja z garbham te rājā varuṇo  
 garbham devo vṛhaspatiḥ garbham \* i- [f145b] ndras cāgniś ca  
 garbham dhātā dadhātu te z 5 z garbho sy oṣadhīnām garbho  
 vanaspa- [2] tinām | garbho viśvasya bhūtasya so gnaye garbham  
 e dhā z 6 z yad oṣadhayo garbhi- [3] nṣ paśavo yena garbhinaḥ  
 yeṣām garbhasya yo garbhas tena tvam ga- [4] garbhini bhava z 7 z  
 vi te granthim vṛtāmasi dhātā garbham dadhātu te | ā [5] yonim  
 putro rohatu jananaṁ prati jayatām z 8 z janiṣṭha iha mājātho  
 [6] niyam samuhyācarat. adha somāiva bhakṣaṇam ā garbhas svedad  
 ṛtviyam z [7] z 3 z savitūś śreṣṭhena z 1 śreṣṭhena 2 z viṣṇoḥ  
 śreṣṭhena | tvaṣṭuḥ śreṣṭhena 3 | [8] bhagaḥ śreṣṭhena z rūpenāsyā  
 nābhā gavīnyoḥ pumsāmsa putram ā dhehi da- [9] śame māmi  
 sūtave | a\* i \* \* \* \* \* ā dh\* hi yonyām \* \* [10]  
 nam vṛṣṇyāvantaṁ prajāyāi tvā nayāmasi | yad veda rājā varuṇo  
 veda de- [11] vo vṛhaspatiḥ indro yad vṛtrahā veda tad u garb-  
 hakar \* \* \* \* vā z vi jaśva [12] bārhatsāme garbhas te yonim ā  
 śayām | dadat te putram devā somapā ubhayā- [13] vinam z  
 somasyad ṛtviyo napāima garbhakṛtvana | tatas te putro jāyatām  
 ka- [14] rtāvāi vīryebhyaḥ.

In the right margin of f145a opposite the beginning of this hymn is written garbharakṣagarbhāhuteḥ: in the lower margin below puṣkarassrja is sraja | pātheḥ.

Read: yatheyam urvī prthivī viddheva garbham ā dadhe | evā dadhāmi te garbham tasmāi tvām avase huve z 1 z parvatād divo yoner gātrād-gātrāt samāsrtam | reto devasya devās sarāu parṇam ivā dhān z 2 z viṣṇur yonim kalpayatu tvaṣṭā rūpāni piṇṣatu | ā siñcatu prajāpatir dhātā garbham dadhātu te z 3 z garbham dehi sinivāli garbham dehi sarasvatī | garbham yonyām aśvināsyām ā dhattam puṣkarasrajā z 4 z garbham te rājā varuṇo garbham devo vṛhaspatiḥ | garbham ta indraś cāgniś ca garbham dhātā dadhātu te z 5 z garbho 'sy oṣadhīnām garbho vanaspatinām



| garbho viśvasya bhūtasya so 'gne garbham eha dhāh z 6 z yad  
ośadhayo garbhīṇīṣ paśavo yena garbhīṇaḥ | eṣāṁ garbhasya yo  
garbhas tena tvam garbhīṇī bhava z 7 z vi te granthīm cṛtāmasi  
dhātā garbham dadhātu te | ā yonīm putro rohatu jananaṁ prati  
jāyatām z 8 z janiṣṭhā iha māijātho 'nyam samuhyā cara | adhā  
soma iva bhakṣaṇam ā garbhas sīdad ṛtviyam z 9 z savitaś śreṣṭhena  
rūpenāsya nāryā gavīnyoh | pumāṁsaṁ putram ā dhehi daśame  
māsi sūtave z 10 z viṣṇo śreṣṭhena ° ° ° | pumāṁsaṁ ° ° °  
z 11 z tvaṣṭāś śreṣṭhena ° ° ° | pumāṁsaṁ ° ° ° z 12 z bhaga  
śreṣṭhena rūpenāsya nāryā gavīnyoh | pumāṁsaṁ putram ā dhehi  
daśame māsi sūtave z 13 z adhi <kranda vīrayasva garbham> ā  
dhehi yonyām | vṛṣāṇam vṛṣṇyāvantaṁ prajāyāi tvā nayāmasi  
z 14 z yad veda rājā varuṇo veda devo vṛhaspatiḥ | indro yad  
vṛtrahā veda tad u garbhaka<raṇam pi>bā z 15 z vi jihīṣva  
bārhatasāme garbhas te yonim ā śayām | dadan te putram devās  
somapā ubhayāvinam z 16 z †somasyaḥ ṛtviyo nāpā† imaṁ gar-  
bhakṛtvānam | tatas te putro jāyatām kartavāi vīryebhyaḥ z 17 z 2 z

St 2. This is st 1 in Ś: I have given the stanza as it appears in Ppp 3. 39. 5, varying considerably from Ś.

St 7. This and the next two stt are new: 9ab seem doubtful to me.

St 10. The exact intention of the ms in this and the next three stt is not clear: another similar stanza may be indicated. In Ś the corresponding stanzas are at the end of the hymn.

### 3

[f145b14] jāyasvāgne aśvatthād asmāi kṣattrāyojase | ugrā- [15]  
pathikād adhi yo vṛkṣāṇ adhi rohati |

In pāda b read kṣattrāyau°; in c ugra āpathikād seems satisfactory though āpathika does not seem to be in the lexicons.

vibādham cit sahamānaṁ tvām a- [16] gne janayāmasi | jātām  
janiṣyamānām sapatrā pṛṇasva me z z

In pādas cd read jātān °mānān sapatnān mṛṇasva.

[17] aśvatthasyāvarohasya vṛkṣasyāraṇayaḥ kṛtā | tato jātāya te  
jana [18] vīḍujambhāgnir agraye z

In pāda b read kṛtāḥ; in c 'janad and for d vīḍujambho agnir agre.

*tvaṁ jātāṁ jātavedasam ādadāmy amartyāṁ* [19] *pāvakaṁ agniṁ utaye* | *śucimantaṁ viśāsahī* |

In pāda a read *tvaṁ*, in b *amartyam*; in c *ūtaye*, in d *viśāsahim*; colon after pāda b.

*uttaraṣva dhanu* [f146a] *prati muñcasva varma jahi śatrūṇ vīryā te kṛṇotu* | *attri-* [2] *rikṣantayūte*

This does not seem to be metrical: we may read *uttaruṣva dhanuḥ* ° ° ° *śatrūṇ* ° ° *kṛṇotu*, assuming that the colon is properly placed; perhaps we might then read *atṛi rakṣatu*, but for the end I have no suggestion: as the first pāda of the next stanza has been omitted perhaps the omission involved some of this stanza also. This is stanza 5.

*sapatnānāṁ viśāsahīm* | *hantaraṁ śatrūṇāṁ kṛṇvo virājaṇ gopatīm* [3] *gavām. z*

Read: *ṛṣabhaṁ tvā samānānāṁ sapatnānāṁ viśāsahīm* | *hantāraṁ śatrūṇāṁ kṛṇmo virājaṇ gopatīm gavām z 6 z*

This is a variant of RV 10. 166. 1.

*samudro sy apā jyeṣṭhāṁ indro deveṣu vṛtrahā* | *vyāghraṁ sīṅhaṁ tvā vṛṇvo da-* [4] *mitāraṁ prdanyatām* |

In pāda a read 'sy apāṁ jyeṣṭha, in b *vṛtrahā*; in c *kṛṇmo*, and in d *prṭanyatām*.

*indrāiva dhasyon adharāṁ kṛṇvaṣvogrāiva vāco viṣṇaṁ sapatrām* [5] *te śuśyan taptāpāv ivagne paryāvāirathāyanām z 2 z*

For pādas ab read *indra iva dasyūn adharān kṛṇvaṣvogra iva* ° *vi sṛjan sapatnān*: in c *taptā āpa ivā*°; for d I see nothing satisfactory.

*om̐ samvṛṣvūināṁs te śuśkaṁ vṛścāi-* [6] *nām somajām śikhās sapatrām sarvās triḍhvā tvam ekavṛṣo bhava* |

In pādas ab we may read *sam vṛścāināṁs te śuśkā vṛścāinān somajān*, followed perhaps by *śikva*: for c read *sapatnān sarvāṁs triḍhvā*.

*tvam ugrās tvam balis tva-* [7] *m edhy avivācanaṁ tvam prdanyataḥ pūrvām sapatrām avi dhūnuṣvā z z*

In pāda a read *ugras* and *bali*, in b *edhi vivācanah*: in cd *prṭanyataḥ pūrvān sapatnān ava dhūnuṣva*. This is stanza 10.

*sapattras sa-* [8] *patnahendra ivāvṛṣto akṣataḥ adhas sapatnās te padoh sarve satv abhiṣṭhutaḥ*

In pāda a read *asapatnas*, in b *ivāriṣṭo*, in d *santv abhiṣṭhitāḥ*. This is a variant of RV 10. 166. 2.

*mlā-* [9] *yamto te khātamūlāsapattrāgnim eṣām nir hvayāmi śarīrāḥ haviṣe kāma vida-* [10] *dhā prāṇās tade\*o\*\*\*\*ciṣ kṛtaḥ*.

For pāda a read *mlāyantu te khatamūlās sapatnā*, in b *agnim* and *śarīrāt*: in c probably *kāmo vidadhāt prāṇāns*: d I am unable to restore.

*abhivardham abhibhavam sapattrakṣīnam haviḥ* [11] *rāṣṭrāya tubhya kṛṇvas sapattribhyaḥ parā tuva*

In pāda b read *sapatnakṣayaṇām*: in cd *tubhyaṁ kṛṇmas sapatnebhyaḥ parābhava*. With this stanza cf § 1. 29. 4.

*yo na svo yo aruṇo rātīr atipāuru-* [12] *ṣaḥ yugmasyeva prakṣā-yatas tasya muś cheṣa kiṁ cana |*

In pāda a read *nas* and *aruṇo*, for b *rātīr atipūruṣaḥ*: in d *moc cheṣi*. For a see § 1. 19. 3a.

*asapattram iti dve z z*

The two stanzas intended here are probably Pāipp 10. 8. 4 and 5. (§ 19. 27. 14 and 15): they read as follows: *asapatnam purustāt paścān no bhayaṁ kṛtam | savitā mā dakṣiṇata uttarān mā śaci-patiḥ z 15 z divo mādityā rakṣantu bhūmyā rakṣantv agnayah | indrāgnī rakṣatām mā purustād aśvināv abhitaś śarma yacchatām | tiraścināghnyā rakṣatu jātavedā bhūtakṛto me sarvatas santu varma z 16 z 3 z*

The numerals are adjusted to the sequence of this hymn.

#### 4

#### (§ 4. 37)

[f146a13] *tvayā pūrvam atharvāṇo jaghāno rakṣānsy oṣadhe | tvayā jaghāna kaśyapas tva-* [14] *yā kaṇvo agastyah tvayā vayam apsaraso gandharvāṇś cātayāmasi | aja-* [15] *śṛṅgy aja rakṣas sarvāṇ gandhena nāśayā | nadīm apsaraso apām tāram iva sva-* [16] *sām gulgulūḥ pālā nalady ukṣagandhiḥ prabandhinī z yatrā-martyapṣv antaḥ z* [17] *samudre turūnyarīturvaśi puṇḍarikā | tat te paretāpsarasasḥ pravivuddhā abhū-* [18] *tana | yatra preñkho gandharvāṇām divi bandho hiraṇyaya z gandharvāṇām apsara-* [19] *sām ānantam iti saṅgamam z yatrāśvatthā nyagrodhā mahāvṛkṣśś śiṇḍinaḥ z* [20] *yatra vāukṣā haritārjunāghāṭaḥ karkarī asaṁvadanti | tat paretāpsarasah* [f146b] *pravivuddhā abhūtana*

z [2] *iyam vīruś chikhaṇḍino gandhasyāpsarāpate bhinaktu muṣkāv*  
*api yātu śe-* [3] *paḥ z yemaganv oṣadhir vīrudhām vīryāvati |*  
*ajaśrṅgi rātakām ti-* [4] *kṣṇaśrṅgi vartatu | apeteto psaraso gand-*  
*harvā yatra vo grhā | ajaśrṅgi rā-* [5] *ṭaky ajaśrṅgi vartatu z*  
*jāyā dove psaraso gandharvāṣ patayo yūyam | apakrā-* [6] *mat*  
*puruṣād amartyā martyam mā sicadhvam z 2 z bhīmā indrasya*  
*hetayaḥ śatapṛ-* [7] *ṣṭir ayasmāi | nābhīr gandharvān abhedyā*  
*avakāśātvārṣataḥ z 3 z avakā-* [8] *śam abhiśāco bhiśchi bhyāmta-*  
*yamānakām | gandharvān sarpān oṣadhe kṛṇutasvapa-* [9] *parāya-*  
*ṇaḥ z 4 z unmādayanti vabhiśocayanti munim agniṁ kṛṇu-* [10]  
*tīn mokṣāsinam apsaraso raghaṭo yāś caranti gandharvapatnīr*  
*ajaśrṅgy aśe* [11] *z 5 z dvetikṛṇvāṇaṣ parusaṁ viśvā rūpāni vo*  
*bhuvat. | śevāikam pū-* [12] *rvekaṁ kumāras sarvakeśiṣaḥ | priyo*  
*dr̥śe bhūtvā gandharva sajate sriyam* [13] *tam ito nāśayāmasi z 6 z*

In the middle of f146a15 the ms corrects to (nadīm) ny(aps°),  
 and in f146b8 it corrects bhyām to dyā.

Read: *tvayā pūrvam atharvāṇo jaghnū rakṣāṁsy oṣadhe | tvayā*  
*jaghāna kaśyapas tvayā kaṇvo agastyāḥ z 1 z tvāyā vayam apsaraso*  
*gandharvāṇś cātayāmasi | ajaśrṅgy aja rakṣas sarvān gandhena*  
*nāśayā z 2 z nadīm yantv apsaraso apām tāram iva śvasan | gul-*  
*gulūḥ pālā nalady āukṣagandhiṣ prabandhinī z 3 z yatrāmartyā apsv*  
*antaḥ samudre †turūnyariturvaśi puṇḍarikā | tat paretāpsarasāṣ*  
*pratibuddhā abhūtana z 4 z yatra preṅkho gandharvāṇām divi*  
*bandho hiranyayaḥ | tat ° ° ° z 5 z gandharvāṇām apsara-*  
*sām anantam iti saṅgamam | tat ° ° ° z 6 z yatrāśvatthā*  
*nyagrodhā mahāvṛkṣās śikhāṇinaḥ | tat ° ° ° z 7 z yatra*  
*†vāukṣā haritā arjunā āghātāṣ karkaryaḥ saṁvadanti | tat paretāp-*  
*sarasāḥ pratibuddhā abhūtana z 8 z iyam vīruc chikhaṇḍino gand-*  
*harvasyāpsarāpateḥ | bhinattu muṣkāv api yātu śepaḥ z 9 z eyam*  
*agann oṣadhir vīrudhām vīryāvati | ajaśrṅgy arātakī tīkṣṇaśrṅgi*  
*vy ṛṣatu z 10 z apeteto †psaraso gandharvā yatra vo grhāḥ | ajaśrṅgy*  
*arātakya ajaśrṅgi vy ṛṣatu z 11 z jāyā id vo apsaraso gandharvāṣ*  
*patayo yūyam | apa krāmata puruṣād amartyā martyam mā sacadh-*  
*vam z 12 z bhīmā indrasya hetayaḥ śatapṛṣṭir ayasmayīḥ | tābhīr*  
*gandharvān abhedyāvākādān vy ṛṣatu z 13 z avākādān abhiśocān*  
*†biśchi dyotayamānakān | gandharvān sarpān oṣadhe kṛṇu †tasva-*  
*paparāyaṇaḥ z 14 z unmādayanti abhiśocayanti munim agniṁ*  
*kṛṇvanti †mokṣāsinam | apsaraso yāś caranti gandharvapatnīr*  
*ajaśrṅgy aśe z 15 z dvāidhikṛṇvāṇaṣ parusaṁ viśvā rūpāni vo*



'bhavat | śvevāikaḥ kapir ivāikaḥ kumāras sarvakeśakaḥ | priyo  
drśa iva bhūtvā gandharvaḥ sacate striyaṁ tam ito nāśayāmasi z  
16 z 4 z

St 3. The reading of b suggested here is not more objectionable than that of Ś, but perhaps not less so.

St 4. In b it seems as if there were two names of apsarases Uryaśi and Puṇḍarikā, and perhaps one or even two names ahead of these. This and the next two stt are new.

St 9. At the end of this stanza I have kept the reading of the ms because there seems to be no basis for a better reading.

St 14. Our ms gives only a little help in b. In c sarvān might be read for sarpān. At the end of d we might perhaps read tām svaparāyanān.

St 16. It may well be that we should add as a final pāda vrahmaṇā vīryavatā (Ś st 11 f); and then perhaps make two stanzas of our st 16.

5

[f146b13] *yo vāi vaśāṁ devayate pacade vāhutāv a-[14] mā |*  
*mṛtyosya baddhyate pāṣe devānām ca yamasya ca z 7 z*

In pāda b read pacate and probably °hutām; cf. Ś 12. 4. 53. In c read mṛtyos sa badhyate. The numeral is one of a series of stanza numbers which was started wrongly at st 11 of the preceding hymn.

*dakṣiṇām sū- [15] ryām aditiṁ sarasvatī mṛḍayā kalpayantaḥ*  
*imām vaśāvācam āhu- [16] r vaśeti tisro vaśātihatā sadhasthe*  
*tāsām agnāu manasāikām juhomi [17] tām nas svādīn bhūtapatiḥ*  
*kṛṇotu z 8 z*

Read sarasvatīm and place colon after kalpayantaḥ; we thus get two pādas which are possible but somewhat suspicious. In d read vaśā atihatās; in f read tām nas svādvīm.

*svādvīm nayatām savitā kṛṇo- [18] tu | svādvīm nayatām savitā*  
*kṛṇotu svādvīm nayatām janitā paśūnām [19] juhuny agre*  
*vayunāni vidvāṁs tām nas sādviṁ bhūtapatiḥ kṛṇotu z 9 z*

In pāda a (which is written twice) read na etām; also in b: place colon. In c bahūny would be good, but it is not a sure correction; in d read svādvīm.

[f147a] *idaṁ tṛtīyaṁ vaśinī vaśāsu mahimneṇva garbho syā*  
*viveśaḥ uśati tvam uśato gaścha [2] devān sadyās santu yajasānasya*  
*kāmaḥ z 10 z*

The ms interlines a correction "tya" over sadyās.

In pāda b read mahimnenva, or perhaps better °nvan; in c uṣaṭi and gaccha: for d satyās ° yajamānasya kāmāḥ.

*imām bhajāvājasva te stabhe-* [3] *gor yasyān indro varuṇas tad viśāte z ṛṇmṇām sa uhyam ā gadhīraṣ paśur vīryam ā* [4] *vive |*

In pāda a imām bhaja would seem to be the first two words but the rest I cannot solve; in b yasyām, and perhaps viśāte: in cd I can do no more than divide the words and suggest viveśa at the end. This is stanza 5.

*vaśāmsi srava sthaviṛam vipaśyatan vaśāti sūva vaskayaṁ divi-  
sprśa | vaśāsi* [5] *sūva taruṇam vibhājane vaśāsi suca sañcitam  
dhanānām*

Read: vaśāsi suva sthaviṛam vipaścitam vaśāsi suva baṣkayaṁ diviṣprśam | vaśāsi suva taruṇam vibhājane vaśāsi suva sañcitiṁ dhanānām z 6 z

*yat prokṣaṇam ayutaḍ barhi-* [6] *śyas pari cakṣiṇato vedayāvatu varṣā saṁvṛṇtyā atha gāur amime tasyāṣ pīno* [7] *abhavad varma-  
vāsaṁ z 12 z*

In pāda a ayutaḍ needs correction; one could think of ayatat (impf. tense of yat) but it is not very appealing; in b I would read dakṣiṇato vedyā avāiti, with colon following. For c we might read vaśa saṁvṛktā yathā gāur amimet, and in d varmavāsaḥ.

*namo mahimna uta cakṣuse vām vaśarurṣabho* [8] *manasā tat kṛṇomi | devān abhitam pathibhiś śivebhīr mā no hinsiṣṭan harasā* [9] *dāivyena |*

In the right margin stands "namo mahimnaḥ pāṭhaḥ."

In pāda a read mahimna, in b vaśa ṛṣabha. For a cf. TS 3. 3. 8, and with c cf. RV 1. 162. 21b.

*vaśam askandhad ṛṣabhas tiṣṭhantīm aditiṁ triṣu garbham tam adya go veda* [10] *iti yā soma kalpataḥ z*

At the end of pāda b I would read triṣu, or triṣum: in c gor; I can make nothing out of d.

*rūpam ekaṣ pary abhavad rūjā nāmayika ucyā-* [11] *te | prati-  
rūpasyāikaṁ rūpam ekaṣ su kartu naṣ (pra°)*

In pāda b read nāmāika; in c prati° and rūpam, and then for d possibly rūpam ekasya kartana. This is stanza 10.

*prajāpatiṣ parameṣṭhī mṛtyur vāiśvā-* [12] *narasya sarasvatyā nasvā yajñasya vaśāyādhi jajñire |*

It seems clear that we should read for pāda d vaśāyā adhi jajñire;

pāda a is correct, and other nominatives would seem desirable in b and c, so I would suggest in b and c *vāisvānaraś ca | sarasvaty †ānasvā yajñas ca.*

*yasya grhājāyeta va-* [13] *sā devakṛtaṁ haviḥ nidhānam asyā yeṣyām duhitro patyām iva z*

In pāda a read *grha ājāyeta*; in c *asyā eṣyām* would seem possible, and in d *duhitaro*; *āicchan* in c would give a smoother reading.

*nāsyātmakṛ-* [14] *ta patiṣṭhan nasya sūtā guhe syā | vaśā kaṁneva dundaṁkā parityā vijānatā z*

In pāda a read probably *°kṛtaḥ pra tiṣṭhan*, in b probably *nāsyā* and *syāt*: in c I can suggest nothing for *kaṁneva dundaṁkā*; in d *parityā* would give a good reading.

[15] *nāinām orakṣe vrahmaṇebhyo nā mā vi glāpayāti ca | atim na praty āvartaya-* [16] *d yasya goṣu vaśā syā z*

In pāda a read simply *rakṣe*, in b *na*; in c *atīmaṁ*, in d *syāt*.

*nāsyā vaśam ā rundhati devā manuṣyātītā vaśi ya-* [17] *d anviye vrahmaṇām tasmād etā bharaḍ vaśāḥ z*

For pāda a read probably *nāsyā vaśam ā rundhanti*, in b *manuṣyā atītāḥ*: pādas cd can stand I believe. This is stanza 15.

*vaśam kṛṇvānā vaśaniya-* [18] *m āgam padaṁ kalyāṇy apavasya-mānah aviṣṭam abhijāyamānā yajñasya* [19] *mātrām abhijal-pamānāḥ z*

In pāda a read probably *vaśam ° vaśiniyam āgan*; in b *apavāsyamānā* (*vas* 'dwell') might be possible: the beginning of c seems to have been lost so that the only sure word in this pāda is *abhijāyamānā*; in d read *°jalpamānā*.

*indravantas te marutas tureya bhejire va-* [20] *śe | turīyam ādityā rudrās turīyam vaśam vo vaśāi z*

In pāda b read *turīyam*, in d *vaśavo vaśe*.

*turīyabhājādi-* [f147b] *tyām vaśāyāḥ kavayo viduḥ yathāsyāḥ satyikā tanuś catasya sāklapedaśa z*

For pāda a read *turīyabhāja ādityān*; for c I would suggest *athāsyāḥ saty ekā tanuś*, and for d possibly *śatasya cākḷpe †daśa*.

[2] *vaśā vaṁthām anv apāśyam nākapṛṣṭhām svarvidādityāya nāmān āyam ṛṣayaś ca* [3] *tapasvinaḥ z z*

Read: *vaśam vandyām anv apāśyan nākapṛṣṭhām svarvidah | ādityāya namān āyann ṛṣayaś ca tapasvinaḥ z* 19 z

*pade pade kalpāntādityāṅgirasō yajuh idānām nvā [4] yaṁ  
daśām udiḍaṁ saha mucyate z*

In pādas ab read 'kalpāntādityā°; in c idānām and possibly vayo  
daśānām, and in d possibly tad idyam: in c at least the suggestions  
may look in the right direction. This is stanza 20.

*vaśeḍā vaśānomatir vaśām āhus sara- [5] svati virājam manyante  
vrśām vāsvasā prthivi śā z*

In pāda a read °ānumatir, in b sarasvatīm; in c vaśām, for d  
vaśāsā prthivi vaśā.

*vaśā deṣṭrī sinī- [6] vālī vaśokhā nirrtir vaśā | vaśūyām manyur  
aviśa tām manyum avaśad va- [7] śā z*

In pāda b read vaśoṣā; in c aviśat, and in d tām and aviśat.

*agnir vāg udakan cakṣur mano vāto vaśi vaśū | taṁnam ko syās  
tān ve- [8] da yayodakrūmad ekayā z*

In pāda c read tanvaṁ ko 'syās, and in d yathod°.

*yām cakṣuṣā manasā saṁvidānā hṛdā pa- [9] paśyanti kavayo  
maṇiṣiṇaḥ | tasyāṣ prajā adhipatiṣ paśūnām vaśa [10] rājñānām  
tavaya sā sviṣṭaḥ*

In pāda b read paśyanti, in c prajādhi°; for d a possible form  
would be vaśā rājñām taviyasā sviṣṭā.

*ko vaśāya tadho veda ka ulvaṁ ca jarāyu [11] jā tadā tasyāḥ  
ko veda karotuta veda id vahe z*

In pāda a read probably vaśāyā ūdho, for b ka ulvaṁ ca jarāyu  
ca; in c the first word is probably an accusative and stanān seems  
to fit the context best but it is a violent emendation: cf. however  
Ś 12. 4. 18.; for d we might read ka uta veda yad vahe. Cf. the  
next two stanzas. This is stanza 25.

*aham asyā ūdo vedā [12] aham ulvaṁ jarāyu jaḥ udān asyāham  
vedā adhotu veda ihad vahe z*

If the suggestions made for the previous stanza are acceptable  
we may read here: aham asyā ūdho vedāham ulvaṁ jarāyu ca |  
stanān asyā aham vedādhota veda yad vahe.

*[13] nāinām orakṣe haṁ tvad yāmivasyāś ca me tadān asyāham  
veda kṣīram ulvaṁ ja- [14] rāyu jaḥ z*

For pāda a read nāinām rakṣe 'haṁ tvad, in b yā āmāvāsyāś; in  
c stanān asyā aham, and in d jarāyu ca. Cf. st 14 above.

*kratur yoni dadhī vāso jarāyu pāṇḍam utvaṁ nābhīr uśnī- [15]  
śam asyām ajaramaṁ ḍahe tu mātaram vaśi vrahmabhiṣ klptas sa*



hy asya bandhuh z [16] zz ity atharvanipāipalādayāś śākhāyām  
trayodaśākāṇḍas sa- [17] samāptāh zz zz prathamānuvākaḥ zz  
atha caturdaśā li- [18] khyate z z om namo nārāyaṇāya

In pādas ab the word division given above is the only suggestion I can make toward solving the difficulties of the text: in c read possibly ajaram duhe ° mātāram; d here is § 10.10.23d. This final stanza is number 28.

The entire colophon would best be deleted; but the indication that the first anuvāka ends here is probably correct: all the rest of the colophon is incorrect.

The general theme of this hymn is of course quite clear, but the many uncertainties about details are baffling.

## 6

(RV 1.32)

[f147b18] om indrasya na vīryā- [19] ni pra vocaṁ yāni cakāra  
prathamāni vajrī | ahaṁn ahīm anv apa- [f148a] has tutardaś pra  
vakṣamāṇā abhinat parvatānām z ahaṁn ahīm parvata śīśriyāṇām  
[2] tvaṣṭāsmāi vajram svaryam utakṣa avāsrā iva dhenavaḥ syanda-  
mānāmjaḥ samudra- [3] m ava jagmur āpaḥ vṛṣāyamāno vṛṇīma  
somaṁ trikadrakeṣu apivat sutasya | [4] ā māyakaṁ maghavā  
ṛita vajram ahaṁn ahīnaṁ prathamajām ahīnām z yad indrā-  
[5] haṁ prathamajām ahīnām ātmayinām amināḥ prata māyāḥ āt  
svaryam janayan tyā- [6] m uśāsam tāvettrā śattruṁ na kilā  
yavrśca | ahaṁ vṛttram vṛttraturyam sum indro vajrena [7]  
mahatā vadhena | skandhānsīva kuṣiṇā vivṛkṇāhiḥ śayataṁ upasrk  
pr- [8] thivyāḥ z yodhyeva durmada ā hi jihve mahāvīram tuvibā-  
dham rjīśam [9] nātārīd asya sumatiṁ vasānām sam rarāṇā pipīśa  
indrasattruḥ apād aha- [10] sto apunantra indram ahasya vajram  
adhi śāno japyānaḥ dhṛṣṇo vadhriṣ pratimānaṁ [11] vubhūṣan  
putrā vṛtiro āśayad vyastah nadam na bhīnnam amunā śayānaṁ  
mano ruhāṇā [12] atī yanty āpaḥ | yāś ci vṛtiro mahinā parya-  
tiṣṭhan tāsām ahiṣ pracyutaḥsī- [13] śin vabhūva | nīcāvayā  
abhavad vṛttraputrendro asyā aravadaḥ jabhāra | u- [14] uttārā  
sūr adharah putra āsīd dānuś śraye mahavatsā na dhenuḥ āti-  
ṭhanti- [15] nam avruveśanānām kṣāṭhārām madhye nihitam  
śarīram. | [16] vṛttrasya niṇyam vi caranty āpo dīrgham tama  
āśayad indrasattruḥ z dāsa- [17] sapatnīr ahigopā atīṣṭham nirud-  
dhā āpaḥ papīneva gāvaḥ apām bi- [18] lam apihitam yad āsīd  
vṛttram jaghanvān apa ud vavāra z āśvayo vā- [19] ro bhagas tur

indras śruke ya tvā pratyaham deva ekaḥ ajayo gām ajayaś chu-  
 [20] ra somaghavāsṛjat saptave sapta sindhūn. nāsmāi vidyun na  
 tanyatuḥ miṣe- [f148b] dham na yāmyāmikr dhrājinaṁ ca | indras  
 ced vidhāte ahiś cotāpavatībhyo [2] maghavā vi jajñe | ahe yatāram  
 kram apaśya indra indriyat te jaghnuśo [3] bhor agaśchat. nava  
 ca yaṁ navatīm ca sravanti cyono na bhīto ata- [4] ro rajānsi |  
 indro yato vaśitasya rājā śramasya ca śṛṅgino vajrabāhuḥ | [5]  
 śrayati rājā kṣayati carṣaṇinām alām na lemiṣ palitā babhūva  
 [6] z z

Read: indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni  
 vajrī | ahann ahim anv apas tatarda pra vakṣaṇā abhinat parva-  
 tānām z 1 z ahann ahim parvate śisriyānaṁ tvaṣṭāsmāi vajraṁ  
 svaryaṁ tatakṣa | vāsrā iva dhenavaḥ syandamānā añjah samudram  
 ava jagmur āpaḥ z 2 z vṛṣāyāmāṇo 'vṛṇīta somaṁ trikadrakeṣv  
 apibat sutasya | ā sāyakaṁ maghavādatta vajram ahann enaṁ  
 prathamajām ahinām z 3 z yad indrāhan prathamajām ahinām ān  
 māyinām amināṣ prota māyāḥ | āt sūryaṁ janayan dyām uṣaśaṁ  
 tādītā śatruṁ na kilā vivitse z 4 z ahan vṛtraṁ vṛtratarāṁ vyaṁsam  
 indro vajreṇa mahatā vadhena | skandhānsīva kuliśenā vivṛk-  
 nāhiḥ śayata uparṣk prthivyāḥ z 5 z ayoddheva durmada ā hi juhve  
 mahāvīraṁ tuvibādham rjīṣam | nātārīd asya samṛtiṁ vadhānām  
 saṁ trarāṇā pipīṣa indraśatruḥ z 6 z apād ahasto aprṭanyad indram  
 āsya vajram adhi sānāu jaghāna | vṛṣṇo vadhrīṣ pratimānaṁ  
 bubhūṣan purutrā vṛtro aśayad vyastāḥ z 7 z nadaṁ na bhinnam  
 amunā śayānaṁ mano ruhānā ati yanty āpaḥ | yās cid vṛtro mahinā  
 paryatiṣṭhat tāsām ahiṣ patsūtāḥśīr babhūva z 8 z nicāvayā abhavad  
 vṛtraputrendro asyā ava vadhar jabhāra | uttarā sūr adharāḥ putra  
 āsīd dānuś śaye sahavatsā na dhenuḥ z 9 z atiṣṭhantīnām anive-  
 śanānām kṣāṭhānām madhye nihitaṁ śarīram | vṛtrasya niṇyaṁ vi  
 caranty āpo dīrghaṁ tama āśayad indraśatruḥ z 10 z dāsapatnīr  
 ahigopā atiṣṭhan niruddhā āpaḥ paṇineva gāvāḥ | apām bilam  
 apihitaṁ yad āsīd vṛtraṁ jaghanvān apa tad vavāra z 11 z aśvyo  
 vāro 'bhavas tad indra śruke yat tvā pratyahan deva ekaḥ | ajayo gā  
 ajayaś sūra somam avāsṛjas sartave sapta sindhūn z 12 z nāsmāi  
 vidyun na tanyatuḥ siṣedha na yāṁ miham akiraḍ dhrājinaṁ ca |  
 indras ca yad vividhāte ahiś cotāparībhyo maghavā vi jigye z 13 z  
 aher yātāram kam apaśya indra hrīdi yat te jaghnuśo bhīr agacchat  
 | nava ca yaṁ navatīm ca sravantiś syeno na bhīto ataro rajānsi  
 z 14 z indro yāto 'vasitasya rājā śamasya ca śṛṅgino vajrabāhuḥ |

sed u rājā kṣayati carṣaṇīnām arān na nemiṣ pari tā babbhūva z 15  
z 6 z

St 6. In pāda d our ms has rarāṇā for RV rujānāḥ. This may point towards a real variant, which could even be rarāṇāḥ: this is good as to form, and if we should take it as referring to the waters it might give an acceptable meaning.

St 13. The word dhrājinam given in b does not seem to be in the lexicons, but it is good as to form and its meaning suits the context as well as (d)hrādunim of RV. In c the ms reading points clearly to vividhāte which seems possible and acceptable though not so good as yuyudhāte of RV.

7

(RV 2.12; § 20.34)

[f148b6] yó jātá evá prathamó mánasvān devó devān krátunā  
pa- [7] ryābhūṣat. | yásya śúsmād ródasi ábhyasetā nṛmṇásya  
mahná sá [8] janāsa índraḥ yás pṛthivī vānyatamāmnām ádr̥ṇha-  
bhyás párvatān prá- [9] kuplān̄ áriknām yo ántárikṣam vimamé  
váriyo yó yām astabhrāt sáh | [10] yó tvāhim̄ ṛnāt sa śindhūn yó gá  
yudhājan apadā vadásya yó śma- [11] nór antár agnīm̄ jajāna  
samv̄rbhāmātsu sah yénesā vísvā cyávanā [12] kṛtāni yó dāsam̄  
várṇam̄ údaram̄ gúhākaḥ syaghnīva yó jigī- [13] vān lakṣmyāda-  
dhir̥yāḥ pust̄yāni sáh yó smā p̄schāmti kúha sēli [14] ghoram̄m  
utém̄ áhūn̄ neṣo astīty enam̄ sūryāḥ p̄ṣṭīr̄ dhraja imā [15] mināti  
srāddhāsmāi dhatta sándraḥ yó radhrā- [16] sya coditā yāḥ  
kr̄ṣyásya yó vrahmāṇo nādamānasya ki- [17] réḥ yuktágrāv̄no yó  
vitā suśiprā mutāsomanasyamānaḥ yásyáśvā- [18] saḥ pradīsi yásya  
gāvo yásya grāmā yásya víśve rāpāsah yás sūryam̄ [19] yá usāsam̄  
jajāna yó apā netā sah yām̄ krándasi samyatī vihvā- [20] yete pári  
vára ubháyā amitrāḥ samānām̄ cid rātham̄ átasthivānsā [f149a]  
nānā havete sándraḥ | yāsmānānté vijáyante jánāso yām̄ yúddhya-  
mānā ávase hara- [2] nte | yó víśvasya prátimānam̄ babbhūsam̄ yó  
cyatacyāt sah yásyáśruto mahy éno draḥ | dhānā- [3] n ávuddhya-  
mānān̄ sárvañ jaghána yāḥ srāddhete nānu dādāti śrud̄dhyām̄ yó  
dāsyo hantā [4] sas sandra | yás sámbaram̄ parvāteṣu kṣiyāntam̄  
catvāriṇśyā śarābhy anuvāvīdan. | yo jāyā- [5] māno yó him̄  
jaghāna dānam̄ sáyānam̄ sándraḥ yás sámbaram̄ paryácarakṣas̄  
chacī- [6] bhir̄ yo vākr̄kasya vāpibat sutam. antar girāu yajamā-  
nam̄ bahūm̄ janam̄ yasmi- [7] nn̄ āsāurucakṣat sah yás saptaráśmīr̄  
vṛṣabhās̄ túviṣmān̄ avásṛjat sárvaṇe sa- [8] ptā śindhūn. yó rohiṇām̄

āsphurad vājrabahur dyām ārohān tvāñjā saḥ dyā- [9] vā ca tasmāi  
 prthivī vasete | śūsmaś cid asya pārvatā bhayañte yāḥ sōma- [10]  
 kā nijito vājrabāhu yō vājrahastas sa indrāḥ yās sunvāntīm avati  
 yā [11] pācantaṁ yās śāmvata yās śaśamānam ūtī yāsya vrāhmā  
 vārdhanam yāsya sōmo [12] yāsyađam rādhas sā janassa indraḥ  
 yās sunvatē pācate duddhrā ā cid vācām dā- [13] darṣi sū kilāsu  
 satyāḥ hvayānta indra viśānta priyāsaḥ sūvīrā- [14] sō vidādhasā  
 videma jāto vyakṣat putror upasthe bhuvo na veda janitaḥ | [15]  
 parasyā bhaviṣyamāno hnojo kṣad vatā devānām sa janāsa indra-  
 [16] yaḥ z somakāmo haryasya śur yasmād rejañte bhuvanāne  
 viśvā yayo ja- [17] ghamna śambaram yaś ca śuṣṇam ya ekaviras  
 sa janāssa indrayaḥ z 1 z

In f148b17 over the end of st 6c the ms interlines “mantram”;  
 and in f149a2 it corrects (mahy eno) draḥ to dā.

Read: yo jāta eva prathamō manasvān devo devān kratunā parya-  
 bhūṣat | yasya śuṣmād rodasī abhyasetām nrmṇasya mahnā sa  
 janāsa indraḥ z 1 z yaś prthivīm vyathamānām adrñhad yaś par-  
 vatān prakupitān aramṇāt | yo antarikṣam vimame variyo yo dyām  
 astabhnāt sa ° ° z 2 z yo hatvāhim ariṇāt sapta sindhūn yo  
 gā udājad apadhā valasya | yo ‘śmanor antar agniṁ jajāna samvrk  
 samatsu sa ° ° z 3 z yenemā viśvā cyavanā kṛtāni yo dāsam  
 varṇam adharam guhākāḥ | śvaghnīva yo jigīvān lakṣam ādad  
 aryaḥ puṣṭāni sa ° ° z 4 z yaṁ smā pṛcchanti kuha seti ghoram  
 utem āhur nāṣo astīty enam | so aryaḥ puṣṭir dhraja ivā mināti  
 śrad asmāi dhatta sa ° ° z 5 z yo radhrasya coditā yaś kṛsasya  
 yo vrahmaṇo nādhamānasya kīreḥ | yuktagrāvṇo yo ‘vitā suśiprah  
 sutasomasya sa ° ° z 6 z yasyāśvāsaḥ pradiśi yasya gāvo yasya  
 grāmā yasya viśve rathāsah | yas sūryam ya uśasaṁ jajāna yo apām  
 netā sa ° ° z 7 z yaṁ krandasī samyati vihveyete pare ‘vara  
 ubhaya amitrāḥ | samānam cid ratham ātasthivānsā nānā havete  
 sa ° ° z 8 z yasmān na ṛte vijayante janāso yaṁ yuddhyamānā  
 avase havante | yo viśvasya pratimānam bubhūṣur yo ‘cyutacyut sa  
 ° ° z 9 z yaś śaśvato mahy eno dadhānān abudhyamānān sarvāñ  
 jaghāna | yaś śardhate nānudadāti śrdhyām yo dasyor hantā sa  
 ° ° z 10 z yaś śambaram parvateṣu kṣiyantaṁ śatvāriṇśyām  
 śarady anavindat | o jāyamāno yo ‘him jaghāna dānum śayānam sa  
 ° ° z 11 z yaś śambaram paryarakṣac chaṭbhir yo vākṛkṣad yo  
 vāpibat sutam | antar girāu tyajamānam bahum janam† yasminn  
 amūrchat sa ° ° z 12 z yas saptaraśmir vṛṣabhas tuviṣmān



avāsṛjat sartave sapta sindhūn | yo rūhiṇam asphurad vajrabāhur  
dyām ārohanām sa ° ° z 13 z dyāvā cid asmāi pṛthivī vasete  
śuśmāc cid asya parvatā bhayante | yaḥ somapā nicito vajrabāhur  
yo vajrahastas sa ° ° z 14 z yas sunvantam avati yaḥ pacantām  
yaś śaṁsantām yaś śaśamānam ūtī | yasya vrahma vardhanām  
yasya somo yasyedaṁ rādhas sa ° ° z 15 z yas sunvate pacate  
dudhrā ā cid vājam dardarṣi sa kilāsi satyaḥ | vyaṁ ta indra  
viśantaḥ priyāsaḥ suvīrāso vidatham ā vadema z 16 jāto 'dhyakṣaḥ  
pitror upasthe bhuvo na veda janitūḥ parasya | taviṣyamāṇo 'nu  
yo 'kṣad vratā devānām sa ° ° z 17 yaḥ somakāmo haryaśvaḥ  
sūrīr yasmād rejante bhuvanāni viśvā | yo jaghāna śambaram yaś  
ca śuśnam ya ekavīras sa janāsa indraḥ z 18 z 7 z

St 9. In pāda c bubhūṣur is given as being rather closer to our ms than babhūva as in RV and Ś.

St 10. In pāda b RV and Ś have amanyamānāṁ charvā; our sarvāṁ may of course be a copyist's mistaken correction.

St 11. In pāda c I cannot see that oḷāyamānam of RV and Ś is any better than the reading of our ms; so I have kept the latter.

St 12. This is not in RV; it is Ś 20. 34. 12.

St 16. This is st 15 in RV, st 18 in Ś; the last stanza in each of those versions. It would be more appropriate as final stanza here.

St 17. This stanza and the next are not in RV; in Ś they are 16 and 17, standing thus before the stanza which in no. 16 here.

The emendations 'dhyakṣaḥ (17a) and 'kṣad (17c) are not inevitable: the beginning of 17b seems to be correct, bhuvo na veda, so I have accepted it here and it is supported by mss of Ś; but RV 5. 12. 3b bhuvo navedā ucathasya navyaḥ suggests that we might read here bhuvo navedā °. In 18a haryaśvaḥ sūrīr is surely correct; four mss of Ś point to this reading.

# 8

(Ś 19. 10. and 11; RV 7. 35)

[f149a18] śān na indrāgnī bhavatāsāvobhiḥ śām na indrāvārunā  
rātāhavyā śā- [19] m indrāsomaya savitāya śām yōḥ śān indrā-  
pūṣānā vājasya- [f149b] tāu z śām no bhāgas śām u nās śaṁsom  
astu śām no aryamā purujātó astu | śā no dhātā śā- [2] m u dhartā  
no astu śān na ūrūcī bhavatu svadhābhiḥ śām ródasi vṛhatī śām  
no ādriḥ [3] śām no devānām suhāvāni santu | śām no agnir

jótiraniko astu śá no mitrávaruṇām [4] áśvinā śám śámn nás  
 suktām suktāni samtu śám na iṣiro ábhi vātu vāt. śám no dyā-  
 [5] vāprthivī pūrvahūtāu śám antarikṣam drśāye no astu śám  
 oṣadhīr vanīno bhavantu [6] śám no rájasah pátir astu jṣṇúh  
 śá na índro vásubhir devo astu śám ādityébhi- [7] r varuṇah  
 suśānsaś śám no rudrēbhir jálaśaś śá nas tvāṣṭā gnābhir ihá sṛnotu  
 śám na- [8] s somo bhavatu vráhma śám no grāvānaś śám u santu  
 yajñáh śám nas svárūṇām utayó bhá- [9] vantu śám no bhavantu  
 pradīśaś cātasrah śám naṣ párvatā dhruvāyo bhavantu śám nas  
 síndhava- [10] ś śám u mantv ápah śám no áditir bhavatu  
 vratēbhiḥ śám no bhavantú marútas svarakāh śám [11] no viṣṇuḥ  
 śám u pūṣā no astu | śám no bhavitram śám uv astu vāyúh śámn  
 no devás savi [12] tá tráyamāṇah śámn no bhavantūśaso vibhāti |  
 śám naṣ parjānyo bhavatu prajābhya- [13] ś śám na kṣétrasya  
 pátir astu śambhúh z śámn nas satyāśya pátayo bhavantu śám no  
 árva- [14] ntās śám u santu gāvaḥ śán na řbhāvas suktās suhástāh  
 śám no bhavantu pitáro [15] háveṣu | śán no devā viśvé devā  
 bhavantu śám sárasvatī sahú dhībhir astu | [16] śám ábhiścaś śám  
 u rātiścaś śán no divyās pářthivās śám no ápyās śá- [17] n no ajá  
 ékápad devó astu śán no hir vudhnyās śá samudráh śán no apā  
 nāpā- [18] t perúr astu śám naṣ pṛśnir bhavatu devágopāh ādityā  
 rudrá vásavo ju- [19] śatām vidām vráhma kriyāmāṇam návīryaś  
 řṇvāntu no divyās pářthivā- [f151a] so gójātā utā ye yajñīyāśah  
 yé devānām řivíjo yajñīyāśo mánor yájatrá amṛtā ř- [2] tajñáh  
 té no řasantām urugāyám adyā yūyám pāta svastībhis sādā nah z z  
 tad astu mitrá- [3] varuṇā tad agne śám yor asmaḥhyam idam  
 astu śambhum | áśimahi gātum uta pratiṣṭhām namo [4] dive  
 řhate sādhanāya z z

Read: śám na indrāgnī bhavatām avobhiḥ śám na indrávaruṇā  
 rātahavyā | śám indrāsomā suvitāya śám yoh śám na indrāpūṣaṇā  
 vājasātāu z 1 z śám no bhagaś śám u naś śaṇso astu śám nah  
 puramdhīś śám u santu rāyaḥ | śám nas satyasya suyamasya śaṇsaś  
 śám no aryamā purujāto astu z 2 z śám no dhātā śám u dhartā no  
 astu śám na urīcī bhavatu svadhābhiḥ | śám rodasī řphatī śám no  
 adriḥ śám no devānām suhavāni santu z 3 z śám no agnir jyotira-  
 niko astu śám no mitrávaruṇā áśvinā śám | śám nas suktām  
 suktāni santu śám na iṣiro abhi vātu vātaḥ z 4 z śám no  
 dyāvāprthivī pūrvahūtāu śám antarikṣam drśāye no astu | śám na  
 oṣadhīr vanīno bhavantu śám no rajasah patir astu jṣṇuḥ z 5 z

śam na indro vasubhir devo astu śam ādityebhir varuṇaḥ suśaṁsaḥ |  
 śam no rudro rudrebhir jalāśaś śam nas tvaṣṭā gnābhir iha śṛṇotu z 6 z  
 śam nas somo bhavatu vrahma śam naś śam no grāvāṇaś śam u santu  
 yajñāḥ | śam nas svarūṇām mitayo bhavantu śam naś prasvaś śam v  
 astu vediḥ z 7 z śam nas sūrya urucakṣā ud etu śam no bhavantu  
 pradiśaś catasraḥ | śam naś parvatā dhruvayo bhavantu śam nas  
 sindhavaś śam u santv āpaḥ z 8 z śam no aditir bhavatu vratabhiḥ  
 śam no bhavantu marutas svarkāḥ | śam no viṣṇuḥ śam u pūṣā no  
 astu śam no bhavitraṁ śam v astu vāyuḥ z 9 z śam no devas savitā  
 trāyamāṇaḥ śam no bhavantūśaso vibhātīḥ śam naḥ parjanya  
 bhavatu prajābhyas śam naḥ kṣetrasya patir astu śambhuḥ z 10 z  
 śam nas satyasya patayo bhavantu śam no arvantaś śam u santu  
 gāvaḥ | śam na ṛbhavas sukr̥tas suhastāḥ śam no bhavantu pitaro  
 haveṣu z 11 z śam no devā viśvadevā bhavantu śam sarasvatī saha  
 dhībhir astu | śam abhiṣācaś śam u rātiṣācaś śam no divyāś pārthi-  
 vāś śam no apyāḥ z 12 z śam no aja ekapād devo astu śam no ʿhir  
 budhnyaś śam samudraḥ | śam no apām napāt perur astu śam naś  
 pr̥śnir bhavatu devagopāḥ z 13 z ādityā rudrā vasavo juṣantām  
 idam vrahma kriyamāṇam navīyaḥ | śṛṇvantu no divyāś pārthivāso  
 gojātā uta ye yajñīyāsaḥ z 14 z ye devānām ṛtvijo yajñīyāso manor  
 yajatra amṛtā ṛtajñāḥ | te no rāsantām urugāyam adya yūyam pāta  
 svastibhiḥ sadā naḥ z 15 z tad astu mitrāvaruṇā tad agne śam yor  
 asmabhyam idam astu śastam | aśimahi gātum uta pratiṣṭhām  
 namo dive vṛhate sādhanāya z 16 z 8 z

Our ms omits 2bc, 7d and 8a; these pādas I have restored to the text. St 16 here and Ś 19. 10. 6 are RV 5. 47. 7.

St 8. In pāda b Ppp and Ś have a word order different from that of RV.

St 11. This stanza and the next are stt 12 and 11 in RV; Ś has them as here.

St 13. In pāda d Ś has śam ahir; no should be restored.

St 14. In pāda a Ppp and Ś agree, RV has juṣanta.

St 15. In pāda a Ppp and Ś agree, RV has yajñīyā yajñīyānām.

St 16. Ś and RV have gādham in a, and sādhanāya in d.

## 9

(Ś 5. 29)

[f151a4] agnāv agniś carati prāviṣṭā iṣṇām putró a- [5]  
 dhīrāja eṣaḥ | tasmāi juhomi haviṣā ghr̥tena mā devānām yūyavad

bhāgadheyam | [6] yuktāu vaha jātavedaṣ parastād agne viddhi  
 kriyamāṇam yayedaṁ | tvaṁ bhiṣajad bhesa- [7] jasyāsi garthā  
 tvayā gnam aśvam puruṣam sanema z tathā tvam agne kṛṇu  
 jātavedo nena [8] vidvān haviṣā yaviṣṭhaḥ | piśāco sya tapo dideva  
 yathā so mya paridhiṣ patātih [9] yo sya tadeva yatamo jaghāsi  
 yathā somasya paridhiṣ patātih tathā tvam agne kṛ- [10] ṇu  
 jātavedo viśvebhir devāis saha samvidānaḥ z mokṣāu na viddhi  
 hrdayam na [11] viddhi jihvām nṛdamdhi pra dabha śrñhi |  
 piśāco sya tamo jaghāsā- [12] sāgne yaviṣṭhaṣ pratha tām śrñhi |  
 ya bhasya rtaṁ yad itaṁ yat parābhṛtaṁ ātmano [13] jagadham  
 uta yat piśācāḥ tad agne vidvān punar ā bhara tvaṁ śarīre prāṇam  
 asi- [14] m erayā saṁ sṛjema z apām tvā pāne yatamo dadambha  
 odane manthe diva ota [15] lehe | tad ātmanā prajayā piśācā  
 vyātayantām agado yam astu z kṣīre tvā [16] māmse yatamo  
 dadambha ākliṣṭapāśye śatane dhānya yaḥ | tad ātmanā prajayā  
 [17] piśācā vyātayantām agado yam astu z yā me sapakve śavale  
 vipakve i- [18] mām piśāco śane didambhaḥ tvam indro vājī  
 vajreṇa yantu bhanatva somaś śi- [19] ro stu jiṣṇuḥ divā tvā  
 naktam yatamo didambhaṣ kravyād yātuś śayane piśā- [f151b] caḥ  
 ud agne dvān prthak. śrñhi apy enaṁ dehi nirṛte upasthe |  
 somasyendrasya va- [2] runasya rājño viṣṇor balena savitrus savena  
 | agner hotreṇa prṇute piśācam [3] manohanam jahi jātavedas  
 sahoḥbhiḥ bhraddhemaṁ juṣatām dakṣiṇāyur yathā ji- [4] vany  
 agado bhavāsi z z punas tvā prāṇas punara ity āyus punaś cakṣuṣ  
 punar āitu [5] śrotram | apa śīhā no dūritāni viśvā śatam himās  
 sarvaviro madema z punar asmāi [6] mano dhehi punar āyus punar  
 balaṁ | apāṁnam asyaṣ prāṇam cāgnaya vardhaya ji- [7] vase |  
 cakṣuṣ sūrya punar dehi vātaṣ prāṇam sam īrayaś śarīram asya  
 māmśany agne [8] sambhāvayā tvaṁ z samābhara jātavedo yaḥ  
 jagdham yat parābhṛtaṁ | gātrāṇy asyā [9] kalpayatām ayaṁ |  
 agne virapsinaṁ medhyam ayakṣmaṁ kṛṇu jīvase z saṁ mā [10]  
 sincatu maruta ity ekā z

In f151a12 the ms corrects (pra)tha to (pra)ca.

Read: agnāv agniś carati praviṣṭa ṛṣiṇām putro adhirāja eṣaḥ |  
 tasmāi juhomi haviṣā ghr̥tena mā devānām yoyuvad bhāgadheyam  
 z 1 z yukto vaha jātavedaṣ purastād agne viddhi kriyamāṇam  
 yathedaṁ | tvaṁ bhiṣaj bheṣajasyāsi kartā tvayā gām aśvam  
 puruṣam sanema z 2 z tathā tvam agne kṛṇu jātavedo 'nena vidvān  
 haviṣā yaviṣṭha | piśāco 'sya yatamo dideva yathā so 'sya paridhiṣ



patāti z 3 z yo 'sya dideva yatamo jaghāsa yathā so 'sya paridhiṣ  
patāti | tathā tvam agne kṛṇu jātavedo viśvebhīr devāis saha saṁ-  
vidānaḥ z 4 z akṣyāu ni vidhya hṛdayaṁ ni vidhya jihvām ni tṛndhi  
pra dato śṛṇhi | piśāco 'sya yatamo jaghāsāgne yaviṣṭha prati taṁ  
śṛṇhi z 5 z yad asya hṛtaṁ yad itaṁ yat parābhṛtaṁ ātmano jag-  
dham uta yat piśācāḥ | tad agne vidvān punar ābhara tvāṁ śarīre  
prāṇam asum irayā saṁ sṛjema z 6 z apāṁ tvā pāne yatamo  
dadambhāudane manthe diva uta lehe | tad ātmanā prajayā piśācā  
vi yātayantām agado 'yam astu z 7 z kṣīre 'tvā māṁse yatamo  
dadambhākliṣṭapacye 'sane dhānye yaḥ | tad ātmanā prajayā piśācā  
vi yātayantām agado 'yam astu z 8 z āme supakve śabale vipakve yo  
mām piśāco 'sane dadambha | tam indro vājī vajreṇa hantu  
bhinattu somaś śiro 'sya jiṣṇuḥ z 9 z divā tvā naktāṁ yatamo  
dadambha kravyād yātuś śayane piśācaḥ | tad agne vidvān prthak  
śṛṇhiḥ apy enaṁ dhehi nirṛter upasthe z 10 z somasyendrasya  
varuṇasya rājño viṣṇor balena savitus savena | agner hotreṇa pra  
nude piśācaṁ manohanaṁ jahi jātavedas saḥobhiḥ | †bhraddhemañ  
juṣatām dakṣiṇāyur† yathā jīvane agado bhavāsi z 11 z punas tvā  
prāṇaṣ punar āitu āyus punaś cakṣuṣ punar āitu śrotram | apa  
tiṣṭhān no duritāni viśvā śataṁ himās sarvavīrā madema z 12 z  
punar asmāi mano dhehi punar āyus punar balam | apānam asya  
prāṇaṁ cāgne vardhaya jīvase z 13 z cakṣuṣ sūrya punar dhehi vāta  
prāṇaṁ sam īraya | śarīram asya māṁsāny agne saṁ bhāvayā tvam  
z 14 z samābhara jātavedo yaj jagdham yat parābhṛtaṁ | gātrāny  
asya kalpantām aṅsur ivā pyāyatām ayam z 15 z somasyeva jātavedo  
aṅsur ā pyāyatām ayam | agne virapśiṇaṁ medhyam ayakṣmaṁ  
kṛṇu jīvase z 16 z saṁ mā siṁcantu marutas saṁ pūṣā saṁ  
vṛhaspatīḥ | saṁ māyam agnis siṁcatu prajayā ca dhanena ca  
dirgham āyus kṛṇotu me z 17 z 9 z

This hymn differs considerably from the version of Ś in general and in details; the more important variations are mentioned.

St 1. This is very close to AŚ 8. 14. 4, which has momuḥad in d. In Ś 4. 39. 9 and in other texts there are numerous variants.

St 4. In Ś st 3 has only three pādas, with nothing to correspond to our a. A pāda similar to our pāda a should probably be restored in Ś.

St 6. For pāda d Ś has śarīre māṁsam asum erayāmaḥ, which is better.

St 7. Pada b is new; diva may not be correct for we seem to need a word to match the other three; such as diha (< diḥ).

St 9. This is § 6ab and 10cd. In stanza 10 pādas cd are new.

St 11. With pādas abc cf § 9. 2. 6abc; with d cf § 5. 29. 10b; pādas ef are new.

St 12. With pādas abc cf § 6. 53. 2abd, and for d cf § 12. 2. 28d.

Stanzas 13 and 14 are new, and st. 17 has appeared as Ppp 6. 18. 1; it is also § 7. 33. 1.

## 10

[f151b10] *vi muñcāmi vrahmaṇā jātavedasam agniṁ hotāra-*  
 [11] *sajaram rayasprtam | sarvā devānām janimāni vidvān*  
*yathābhāgaṁ vahatu vyam a-* [12] *gniḥ ye pumāṅso yātudhānām yā*  
*striyo yātudhānyaḥ balavad indrasya vajreṇā* [13] *vācīnānu*  
*vahnyatām z z oṁ avācīnānu vahnyatām z z oṁ yaṁ* [14]  
*śapo yo nīś śapāti yaṁ dviṣmo yo dveṣat piśācaḥ kravyādham agne*  
*mahatā vadhe-* [15] *na tam atrāpi pradahāj jātavedāḥ z ārebhe sya*  
*vāghāsyaṣparāyus kaṇvena* [16] *saṁvide yātumāvān ulūkayātu*  
*bhramalo yasya yātus tvam yā nidesi vāghām* [17] *sipitnyās tena*  
*śrayāhi | r utamāṁhidhehībhiḥ yaḥ prapād rodhanasyādi-* [18]  
*vanam kravyāt piśāca kraviśas tutṛpsam ulūkayātum bhramalo*  
*yasya yātus tvam. z* [19] *yaḥ pāureṇeta rathena kravyād yātas*  
*piśunaḥ piśunaḥ piśunaḥ piśācaḥ* [20] *vāiśvānareṇa saṁyujā sūryena*  
*z mo no vanīm mrgayān yaś ca naḥ kṛṣīm pratiṣṭhā-* [f152a] *d*  
*yātubhir yaś ca naś śaphaddhastā rudras saratha tvāyun asyatām x*  
*vāśātumā vr-* [2] *trā tamṛdatāram alokāsmāi pradīśo bhavantu |*  
*sa neman tapatām rodasi ubhe tam a-* [3] *trāpi pradahāj jātavedāḥ*  
*jyotiṣmatīḥ tatabhñā yā salocanā pratyōṣāntīḥ tam no* [4] *yās te*  
*agne tābhīr me marmāṇy abhito nudasva mā sā dabhan yātudhānā*  
*nṛcakṣaḥ* [5] *apo devīḥ paśācānām apa niṣyantv āsyaṁ yatheyaṁ*  
*aṁsamātmanam anadhṛṣya pu-* [6] *naḥ pathā sadam puspe sadam*  
*phale sadam indrābhi rakṣatām | sadā piśācān miya-* [7] *ntāmn*  
*mahiṣām ūtseṣi kaś cana z ye patanto yātudhānām divā naktam*  
*upācarām* [8] *rātre mā tebhyo rakṣatv ahnātmanām pari dade z*

In the right margin of f152a is written “maśaya prapragva” (as nearly as I can make out), with indication that it is to be inserted after pathā sadam.

Read: *vi muñcāmi vrahmaṇā jātavedasam agniṁ hotāram*  
*ajaram rathasprtam | sarvā devānām janimāni vidvān yathābhāgaṁ*  
*vahatu havyam agniḥ z 1 z ye pumāṅso yātudhānā yās striyo*  
*yātudhānyaḥ | balavad indrasya vajreṇāvācīnā ni badhyantām z 2 z*  
*yaṁ śapāmo yo naś śapāti yaṁ dviṣmo yo dveṣat piśācaḥ | kravy-*

ādam agner mahatā vadhena tam atrāpi pra dahāj jātavedāh z 3 z ā  
 rebhe 'sya vaghā asyāpsarā yaś kaṇvena samvide yātumāvān |  
 ulūkayātur bhṛmalo yaś ca yātus tvaṁ yā nudeṣi vaghās sapitryās  
 †tena śrayāhi | r uta mamhidhehibhiḥ† z 4 z †yaś prapād  
 rodhanasyādidevanam† kravyāt piśācaś kraviṣas titṛpsan |  
 ulūkayātur bhṛmalo ° ° ° z 5 z yaś pāureṇāiti rathena kra-  
 yād yātus piśunaḥ | piśunaś piśunaś piśāco vāiśvānareṇa samyuajā  
 sūryeṇa z 6 z †mo no vanim mṛgayām† yaś ca naś kṛṣim pratiṣṭhād  
 yātubhiḥ | yaś ca naś śaphaddhastā rudras saratham† †tvāyun  
 asyatām z 7 z †vāsātu māvṛtra ta mṛdatāram† āloka asmāi pradiśo  
 bhavantu | sam enam tapatām rodasī ubhe tam atrāpi pra dahāj  
 jātavedāh z 8 z jyotiṣmatīs tapanā yās surocanāḥ pratyōṣantīs tanvo  
 yās te agne | tābhīr me varmāny abhito nudasva mā mā dabhan  
 yātudhānā nṛcakṣaḥ z 9 z āpo devīś piśācānām apa nahyantv āsyam  
 | †yatheyam aṁsamātmanam† anādhṛṣya punaś patāt z 10 z sadam  
 puspe sadam phale sadam indrābhirakṣatām | sadā piśācā miyantām  
 māiṣām uccheṣi kaś cana z 11 z ye patanto yātudhānā divā naktam  
 upācarān | rātrī mā tebhyo rakṣatv ahnātmānam pari dade z 12 z  
 10 z

St 1. For this see also Kāuś. 6. 11.

St 2. In pāda d ny uhyantām might be considered.

St 5. Separately the words of pāda a seem clear but emenda-  
 tion seems needed and I have nothing to offer.

St 6. In pāda c piśunaś piṣṭaś would be a much better reading.

St 8. At the end of pāda a probably tam mṛditāram is intended.

St 9. With this cf ApŚ 4. 6. 4.

St 11. The first part of this does not seem very good: for d see  
 Ppp 10. 12. 9d.

# 11

(§ 19. 28-30)

[f152a8] imam badhnāmi te maṇim dīrghāyutvā- [9] ya varcase  
 | darbham sapattrajambhanam dviṣatas tapanam hṛdah śatṛṇām  
 tāpayam ma- [10] naḥ druhāndas sarvāns tvaṁ darbha ghar-  
 māvābhīt sa tāpayam z gharmāvābhītapaṁta [11] darbha dviṣato  
 ni caśan maṇe hṛdīḥ sapatnānām bhindhīr indrāiva virjam [12]  
 balam z bhindhī darbha sapatnānām hṛdayam dviṣatām maṇe |  
 udyam tvacam i- [13] va bhūmyām śrayeṣām vi pātayah z chindhi  
 darbha sapatnān me chi me pṛtanāya- [14] taḥ chindhi me sarvā

druhāndaḥ chindī me dviṣato maṇe | bhindhi darbha sa- [15]  
 patnān me bhindhi me prtanāyataḥ bhindhi me sarvā dṛuhāndaḥ  
 bhindhi me dviṣato ma- [16] ṇe z klanta darbhā sapatnān me klanta  
 me prtanāyataḥ klanta me sarvā dṛuhāndaḥ [17] klanta me dviṣato  
 maṇe z piṇṣa darbha sapatrān me piṣa me prtanāyataḥ piṇ- [18]  
 śa me sarvaṇ dṛuhāndaḥ piṇṣa me dviṣato maṇe z viddhi darbha  
 sapatnār me [19] viddhi me prtanāyataḥ viddhi me sarvān dru-  
 hāndo viddhi me dviṣato maṇe z [f152b] nikṣa darbha sapatnā me  
 nikṣa me prtanāyataḥ nikṣa me sarvān dṛuhāndo ni- [2] kṣa me  
 dviṣato maṇe z trndhi darbha sapatnān me trndhi me prtanāyataḥ  
 | [3] trndhi me sarvān dṛuhāndaḥ trndhi me dviṣato maṇe z  
 bhaṅkti darbha sapatnār me bhakti [4] me prtanāyataḥ bhaṅkti  
 me sarvaṇ dṛuhāndaḥ bhaṅkti me dviṣato maṇe z mṛḍa [5] darbha  
 sapatrān me mṛḍa me prtanāyataḥ mṛḍa me sarvān dṛuhāndaḥ  
 mṛḍa me dvi- [6] sato maṇe z mantha darbhā sapatnā me mantha  
 me prtanāyataḥ mantha me [7] sarvān dṛuhāndo mantha me  
 dviṣato maṇe z piṇḍhi darbha sapatnān me piṇḍhi [8] me prtanā-  
 yataḥ piṇḍhi me sarvān dṛuhāndaḥ piṇḍhi me dviṣato maṇe z [9]  
 oṣa darbha sapatnār me oṣa me prtanāyataḥ oṣa me sarvān dṛuhānda  
 oṣa [10] me dviṣato maṇe daha darbhas sapatnā me daha saha me  
 prtanāyataḥ | [11] daha me sarvān dṛuhāndo daha me dviṣato  
 maṇe z jahi darbha sapa- [12] tnā me jahi me prtanāyataḥ jahi  
 me sarvān dṛuhāndo jahi me dvi- [13] ṣato maṇe z yat te darbha  
 jarāmṛtyuś śate sanmasu manma te | tenemaṇi [14] manmaṇi  
 krntvā sapatnān jahi vīryamām. z śatam te darbha varmaṇi sa-  
 [15] hasraṇ vīryāni | te tvam asmāi viśve tvām devā jarase bhar-  
 tavā daduḥ z tvā- [16] m indrād devavarmāḥ tvām darbhā vrāh-  
 maṇaspatim | tvām indrasyaḥ varma tvām [17] rāṣṭrāni sarva  
 rakṣasi z sapatnakṣeṇam darbha ca dviṣatas tapanam hr- [18] daḥ  
 z sani kṣattrasya vardhasya tanupānam kṛṇomi te | yat samudro  
 bhy akṛanda- [f153a] t parjanya vidyutā saha | tato hiraṇyayo  
 bindus tato darbho ajāyata zz [2] iti kuśadarbhasūktam.  
 zz zz ity atharvaṇīkapāippalādayaś śākhā- [3] yām trayodaśaś  
 kāṇḍas samāptaḥ zz zz kāṇḍa 13 zz zz atha trayodaśaś  
 prathamadyāyaḥ z om̐ namo nārāyaṇāya z om̐ mahāgaṇa- [4]  
 pataye z om̐ namo jvālābhagavatyaḥ om̐ namas tilottamāyāi z z  
 om̐ namas sūryā- [5] ya z z

In the right margin of f152a is "darbhādhi ṛcām": the form viddhi in f152a18 is corrected to vindi, and the two occurrences in



line 19 seem to be corrected to vindhi. In f152b3 the two forms bhañkti and bhakti are corrected to bhañkti.

Read: imaṁ badhnāmi te maṇim dīrghāyutvāya varcase |  
 darbhaṁ sapatnajambhanaṁ dviṣatas tapanam hr̥daḥ z 1 z  
 dviṣatas tapanam hr̥daś śātrūpāṁ tāpayan manaḥ | durhārdas  
 sarvāns tvaṁ darbha gharma ivābhīt saṁtāpaya z 2 z gharma ivā-  
 bhitapan darbha dviṣato niśocan maṇe | hr̥daḥ sapatnānām bhin-  
 dhīndra iva virujan balam z 3 z bhindhi darbha sapatnānām  
 hr̥dayam dviṣatām maṇe | udyan tvacam iva bhūmyāṁ śira eṣāṁ  
 vi pātaya z 4 z chindhi darbha sapatnān me chindhi me pṛtanāyataḥ  
 | chindhi me sarvān durhārdaś chindhi me dviṣato maṇe z 5 z  
 bhindhi ° ° ° ° z 6 z kṛnta ° ° ° ° z 7 z piṇśa  
 ° ° ° ° z 8 z vidhya ° ° ° ° z 9 z nikṣa ° ° ° °  
 z 10 z tṛndhi ° ° ° ° z 11 z bhañdhi ° ° ° ° z 12 z  
 mṛda ° ° ° ° z 13 z mantha ° ° ° ° z 14 z piṇḍhi  
 ° ° ° ° z 15 z oṣa ° ° ° ° z 16 z daha ° ° ° °  
 z 17 z jahi darbha sapatnān me jahi me pṛtanāyataḥ | jahi me  
 sarvān durhārdo jahi me dviṣato maṇe z 18 z yat te darbha jarā-  
 mṛtyu śatām marmasu marma te | tenemaṁ {manmaṇi kṛtvā  
 sapatnān jahi vīryāṣāṁ z 19 z śatām te darbha varmāṇi sahasraṁ  
 vīryāṇi te | tam asmāi viśve tvām devā jarase bhartavā aduḥ z 20 z  
 tvām indra devavarmāhus tvām darbha vrahmaṇaspatim | tvām  
 indrasyāhur varma tvaṁ rāṣṭrāṇi sarvā rakṣasi z 21 z sapatnakṣa-  
 yaṁ darbha dviṣatas tapanam hr̥daḥ | maṇim kṣatrasya vṛd-  
 dhasya tanūpānaṁ kṛṇomi te z 22 z yat samudro bhyakrandat  
 parjanyo vidyutā saha | tato hiraṇyayo bindus tato darbho ajāyata  
 z 23 z 11 z iti kuṣadarbhasūktam zz

There is no indication in the ms of three hymns as given in Ś, and there is no reason for separating the material into three. In the first 18 stanzas the variants are unimportant: our stt 5 and 6 are 6 and 5 in Ś; as its seventh Ś has a stanza with vṛśca, which I have not restored to our version. In Ś 19.29.3 rundhi appears for our bhañdhi.

The difficulties are in the last five stanzas; I have not solved them but the readings offered here do not depart far from our ms and so may find some commendation.

The colophons are misplaced and do not seem to be worth editing.

## 12

[f153a6] om̐ antarhitam me vṛhad antarikṣam antarhitāṣ parvatā  
 agnayo me | ma- [7] hiṣām rādhy avacāra eṣat pratyak enām  
 pratisareṇa hanmi | tapasva māvantaro ma- [8] d bhavātho divam  
 varma pṛthivīm ca kṛṇvahe z antarhitam mamāma prasthitam a-  
 [9] ntarhitāṣ paramēṣṭhī prajāpatiḥ antarhitāṣ sarparājño virāṇ  
 me antarhi- [10] taḥ puruṣo medhyo me antarhitāḥ me ṣaḍ ūrvīś  
 sadhracīr antarhitāṣ sādhyā pa- [11] patā me z marṣayaṣ pracitaso  
 antarhitāṣ sūryo mātariśyā antarhitā na- [12] dyāḥ syandamānān  
 antarhitā oṣadhīṣ puṣpinīr me | antarhitāṣ paśava- [13] ṣ kakṣā  
 me antarhitam vayo yat patattri | antarhitā sa iṣavo vrāhmaṇānām  
 a- [14] ntarhitā vanaspataya myālā z antarhitā devatālpāṣ puro me  
 ntarhitā jaga- [15] tīś chandasān me | antarhitā agnayo dhr̥ṣṇyā  
 me antarhitā ṛtavārtavā me | a- [16] ntarhitā me samudrā dvādaśā  
 me ntarhitā uṣasī tārakā me | antarhitā [17] me pradīśāś catasra  
 antar bhūta havyam ca deyam mahiṣām rādhy avacāra eṣat pratyak  
 e- [18] nām pratisareṇa hanmi |

Read: antarhitam me vṛhad antarikṣam antarhitāṣ parvatā  
 agnayo me | mahiṣān rādhye 'vacara eṣaḥ pratyag enām pratisareṇa  
 hanmi z 1 z tapasva māvantaro mad bhavathā divam varma pṛthi-  
 vīm ca kṛṇmahe | mahiṣān ° ° ° z 2 z antarhitam me sāmā  
 prasthitam antarhitāṣ paramēṣṭhī prajāpatiḥ | mahiṣān ° ° °  
 z 3 z antarhitāṣ sarparājño virāṇ me antarhitāḥ puruṣo medhyo me  
 | mahiṣān ° ° ° z 4 z antarhitā me ṣaḍ ūrvīś sadhracīr  
 antarhitāṣ sādhyā apāpatā me | mahiṣān ° ° ° z 5 z antarhitā  
 ma ṛṣayaṣ pracetaso antarhitāṣ sūryo mātariśvā | mahiṣān ° ° °  
 z 6 z antarhitā nadyāḥ syandamānā antarhitā oṣadhīṣ puṣpinīr me |  
 mahiṣān ° ° ° z 7 z antarhitāṣ paśavaṣ kakṣā me antarhitam  
 me vayo yat patatri | mahiṣān ° ° ° z 8 z antarhitā ma iṣavo  
 vrāhmaṇānām antarhitā vanaspatayo †myālā | mahiṣān ° ° °  
 z 9 z antarhitā devatālpāṣ puro me 'ntarhitā jagatīś chāndaśā me |  
 mahiṣān ° ° ° z 10 z antarhitā agnayo dhr̥ṣṇyā me antarhitā  
 ṛtava ārtavā me | mahiṣān ° ° ° z 11 z antarhitā samudrā  
 dvādaśā me 'ntarhitā uṣasī tārakā me | mahiṣān ° ° ° z 12 z  
 antarhitā me pradīśāś catasro antarhitam bhūtam havyam ca deyam  
 | mahiṣān rādhye 'vacara eṣaḥ pratyag enām pratisareṇa hanmi  
 z 13 z 12 z

It seems reasonably sure that the arrangement with refrain is

correct: the d pāda appears Ś 4. 40. 1d-8d. The emendation of the first pāda of the refrain seems possible but more can hardly be said. At the end of 9b we might read 'mlāh.

## 13

[f153a18] hanmi te haṁ kṛtaṁ havir ye me ghoram acikṛtaḥ |  
a- [19] pāṁcyo tāu ubhāu bāhū apīśyāśyāsyam | api niśyāsi te bāhū  
api nihyā- [f153b] myasyāśyāsyam | agner devasya manyamānā tena  
te varṣam havir yome ghomaram adikṛtaḥ z u- [2] dītaś śatayo-  
janam indro vartayate ratham sāyakam kṣuravantaṁ mānim aher  
jātā- [3] nī jambhaya z dr̥dhā śentyāyam hatā udara sarpiṇāḥ  
praśchasi dveṣtrāya- [4] ntaś svāpindam adan yuva z pāpaka  
pāparūpaka kim me sakḥāyam ā turā | [5] namāmi paśyāga rapaḥ  
yasyoṣadhayaś prasarpathāṅgam aṅgam paruṣaś paru | tasmā-  
[6] d yakṣmāṁ vi bādhasvam ugró madhyamaśir iva z anyā vo  
anyām avatv anyānyāsyā [7] upāvataḥ z oṣadhayaś saṁvidhānā  
idām me pratyṛtā vacaḥ āvapā- [8] tantir avidam devā oṣadhayaś  
pari | yām jivām āśnavāmahi na sā riśyāti [9] pūruṣaḥ z yā  
oṣadhayaś somarājñī dvīś śata rakṣaṇāḥ vṛhaspā- [10] tiprasūtās  
tā no mūñcantv aṇhasaḥ z jīvalām naghāriṣām ā te bādhnāmy o-  
[11] ṣadhīm | vyā tvāyur apāharād apa rakṣāṁsi catayā z z  
[12] ity atharvaṇi trayodaśā kāṇḍa prathamō nuvākaḥ z z

Read: hanmi te haṁ kṛtaṁ havir yo me ghoram acikṛtaḥ |  
apāñcāu ta ubhāu bāhū api nahyāmy āsyam z 1 z api nahyāmi te  
bāhū api nahyāmy āsyam | agner devasya manyunā tena te  
'vadhiṣam havir yo me ghoram acikṛtaḥ z 2 z uditāś śatayojanam  
indro vartayate ratham | sāyakam kṣuravantaṁ mānim aher  
jātāni jambhayat z 3 z dr̥dhā śayanti ya āyan hatā udare sarpiṇāḥ |  
praśchasi d dveṣtrāyantas svāpindam d adan yuva z 4 z pāpaka pāpa-  
rūpaka kim me sakḥāyam ā tudāḥ | namāmi śacyāgatam \* \* \* \*  
rapaḥ z 5 z yasyāuṣadhayaś prasarpathāṅgam-aṅgam paruṣ-paruḥ |  
tasmād yakṣmāṁ vi bādhadhvam ugro madhyamaśir iva z 6 z anyā  
vo anyām avatv anyānyāsyā upāvata | oṣadhayaś saṁvidhānā idām  
me pratiratā vacaḥ z 7 z avapatantir avidam diva oṣadhayaś pari |  
yam jivam āśnavāmahi na sa riśyāti pūruṣaḥ z 8 z yā oṣadhayaś  
somarājñīr bahvīś śatavicakṣaṇāḥ | vṛhaspatiprasūtās tā no mūñ-  
cantv aṇhasaḥ z 9 z jīvalām naghāriṣām ā te bādhnāmy oṣadhīm |  
yā tvāyur upāharād apa rakṣāṁsi cātayāt z 10 z 13 z

Most of the stanzas which make up this hymn are found else-

where: stt 1 and 2 in TB 2. 4. 2. 2 and 3 (cf. Ś 7. 70. 4 and 5); stt 5bc in Ppp 1. 44. 2bc; stt 6-9 in RV 10. 97. 12, 14, 17, 18ab and 15cd; stt 10 in PrāṇāgU 1.

St 3. All of pāda c seems uncertain.

St 5. In pāda d there is surely an omission; RV 10. 97. 10d yat kim ca tanvo rapaḥ would fit tolerably well.

St 6. With variants this appears in Ś 4. 9. 4, Ppp 8. 3. 11 and 9. 9. 2.

St 7. In pāda d RV has prāvatā.

St 8. In pāda a RV has avadan.

St 10. In pāda c PrāṇāgU has yā ta āyur upaharād.

Immediately following this hymn in the ms we find the material which has already been edited as parts of hymns one and two in Book Twelve, and so it is not considered here: see JAOS 46. 34.

## 14

[f154b5] *kim indrasya parihi-* [6] *taṁ kim agneḥ kim viṣṇoḥ*  
*tvaṣṭur varuṇasya vāsaḥ vṛhaspater uta somasya rājñāḥ* [7] *kim*  
*vāsānā maruto varṣantu z*

In pāda d vāsānā seems probable; read varṣanti.

*dhāto rudrasya kim vāyoḥ vājinā vaji-* [8] *naṁ mahat. | kim*  
*pūṣā vrahmaṇaspatir viśve devāś ca bibhrati z*

In pāda a read dhātū, in b vājinām vṛjanām (or possibly vrajanām).

*kim devā* [9] *devānām paridhānam samānam yassin eṣām*  
*sāmnāḥ sambabhūva kva rātrī nī* [10] *viśate kvāha kvedam abhram*  
*bhavati yat sameti veti ca z*

In pāda a delete "devā" at end of line 9, in b read yasminn and probably samanām; in c rātrī and kvāhaḥ, in d vyeti.

*katamenāpo divam u-* [11] *d vahanti kasya tadann eneti nena-*  
*netām vātasya tvā vidyatāstanayann urapām* [12] *prśchāmy evā*  
*ny agne z*

In pāda b I can suggest nothing plausible: in c read vidyuto astanayann, and perhaps kva for tvā; in d the first word should probably be something like tanūpām; read prēchāmy.

*prśchāmi tvā prṣatiyām rohiṇīm ca vatsam prśchā-* [13] *mi tvā*



*prṣatiyaṁ rohinīm ca vatsaṁ prṣchāmi sahamātaraṁtā indraṁ tvā  
ni* [14] *prṣchāmi sākṣāt sabhānām ca sabhāpatim. z*

In pāda a read *prṣchāmi* and *prṣatiṁ*, in b *prṣchāmi* and °*mātaraṁ* te followed by colon: in c *prṣchāmi*. This is stanza 5.

*ko vayasām adadhām nāmā-* [15] *ni kaṣ paśūnām kaḥ sarpānām  
devajanā yāsaṁ ko sya jantor a-* [16] *yad ā vrūhi nas that. z*

In pāda a read *adadhān*; in c *ya āsan* *kasya* might be possible, but it would be more symmetrical if we read *devajanānām ya āsan ko* 'dadhād; in d I do not believe *ayad* can stand and so cannot make out the first part of the pāda; at the end of d read *tat*.

*kati rohā svar ā rohayanty eti rohito devam ā ru-* [17] *roha  
rāṣṭrabhṛtaḥ kṣattrabhṛto vasubhṛto vasudīnavo vasūyavaḥ z*

In pāda a we may read *rohās*, and *rohayanti*, in b probably *yebhi* and *divam*; the rest seems hardly metrical; read *kṣatra*° and *vasūyavaḥ*; for *vasudīnavo* I can suggest nothing.

*kaś cat tavā vi* [18] *kramate mahitvā ko rakṣantu ka vo pra-  
sādam. puruṣaṁ tvā ni prṣchāmi* [19] *sākṣaṁ mṛtyor aṅgāni kati  
tāni vetthaḥ*

In pāda a read *cit tāvān* and *krāmate*; in b possibly *rakṣati ko vā*, but it appears that two syllables have been lost from this pāda and so we might beter think of something like *ko vadati prasādam*. In c read *prṣchāmi sākṣān*, in d *aṅgāni* and *vettha*.

*ahamṣi carukāś carṣa-* [20] *nīnām indro vajra mahinā spar-  
dhamānaḥ yena vṛtraṁ maghavā* [f155a] \*\*\**ve taṁ na pra vrūhy  
ad idaṁ praveṣa*

In the first two words of pāda a perhaps are concealed a form of *han* and a derivative of *tar* (e. g. *taruṣa*) or *varyaḥ kaś*; in b read *vajraṁ*; in c *vṛtraṁ*, *saṁ pipiṣe*; the lacuna in c is due to peeling of the bark which has deleted the first letters of the first eight lines of f155a. For d read *tan naḥ pra vrūhi yad idaṁ pravettha*.

*kaḥ parvatānām aridhā nāmāni ko vanaspa-* [2] *\*inām adadhā  
coṣadhīnām. z prṣchāmi tvā bhuvanasya nābhīm śām tvā prṣchā-*  
[3] *m\* katamāni sākṣāt. z*

In pāda a read *adadhān*, for b *ko vanaspatīnām adadhāc cāuṣa-  
dhīnām*: in c *prṣchāmi*, in d *śaṁ tvā*, or possibly *śāmtvā prṣchāmi*. This is stanza 10.

*devatalpā devakoṣā kveha tām na pra vrūhy ad i-* [4]\*\*\* *praveṭṭha | prścāmi tvā gargara kiṁ to yebhyo agnir havyam vahatu prajānan.* z [5] *\*hataṁ martyir amṛto martyebhyaḥ z*

In pāda a read °koṣaḥ, for b read as st 9d: in c prcchāmi and kiṁ tebhyo, in d vahati: in e probably āhutaṁ martyāir.

*svapnenekas tapasā sahīty aṅgani grhṇān pu-* [6] *\*\*śasya cakṣuḥ sa prātar ati tapasā punas saḥajyotir iti kva sṛjeti |*

In pāda a read svapnenāikas and sāsaḥīty, in b aṅgāni and puruśasya: in c read eti, in d saḥajyotir eti: for the rest I would suggest kva sarjayati, but the phrase seems somewhat out of place here.

[7] *\*\*tapati madhupatiṁ madhuprṣā madhupatiṁ devās tvam sarvaṁ prścāmy ahūtāda-* [8] *\*\*a ta kati |*

In pāda a we read vratapatiṁ, in b madhupruṣaṁ or madhupraṁ: for cd possibly devāns tvām sarvān prcchāmy ahūtādaś ca te kati.

*ko antarikṣāt pratipaścatāide yasmād agra indriyaṁ sambabhūva |* [9] *mahat sada kasmād abhayaṁ vi bhāhi kasye kutasyāndyāsra kvālohitam* [10] *parāpatata kveha |*

In pāda a we might read pratipaśyata idaṁ, in c sadaḥ; it looks as if kasye kutasyāndyāsra represented a fourth pāda, but I can make nothing out of it; the rest would be a good pāda although I have doubts about kvālohitam.

*ittham eke pra vrajanti ittham eke dakṣiṇāḥ pratyāñco* [11] *dañca prāñco bhi vṛñjaty eke teṣāṁ sarveṣāṁ iha saṅgatiḥ sākaṁ*

In pādas ab I would read eke 'rvāñcaḥ pra vrajantītttham, in b pratyāñcaḥ (before colon): in c udāñcaḥ and vṛñjanty. This is stanza 15, and it seems to me to be the last stanza of the hymn: some seven lines of brāhmaṇa-like material follow in the ms, as given immediately below.

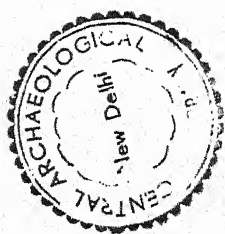
*sa eko bhū-* [12] *tis carati prajānan.* | *marīcar āsīt sāmānasas samabhavat.* z z [13] *sā prārvita sā garbham ādhattā z sa garbho vardhatu sa vṛddho vraviḥ jāyā-* [14] *yati z tasyāi prajāpatiḥ juho svadhiṣṭhānād eti svadhicaranāc ceti z* [15] *prajāpati samrje kapāle vijihātān māsāṁ mattvā patiṁ māha-* [16] *ntam lokam abhipatyamāne | so jā rtasya jātasya dyāvāprthivi pārśvaya-* [17] *stām samudro kukṣi sūryācandramasāv akṣāu virāt chirah tasmā jātās sa-* [18] *rve pāpmāno vijayante ya evaṁ veda zz zz ity*

atharvanikapāi- [19] ppalādaya sākḥāyām trayodaśaṣ kāṇḍas  
samāptaḥ zz zz

Perhaps the following is a possible edition of the preceding:  
sa eko bhūtim carati prajānan | marīcir āsīt sā manasas sam  
abhavat z sā prārdhita sā garbham ādhatta | sa garbho vardhatu  
sa vṛddho 'vraṇij jāyāiti z tasyāi prajāpatir juhōti svādhiṣṭhānād  
eti svādhicaranāc cāiti z prajāpatis sarje kapāle †vijihātān māsām†  
matvā patim mahāntām lokam abhipatyamānaḥ z so jā ṛtasya  
jātasya dyāvāpṛthivī pārśve astām samudrāu kukṣī sūryacandra-  
masāv akṣyāu virāṭ chirah | tasmāj jātās sarve pāpmāno vi jayante  
ya evaṁ veda z z

ity atharvanikapāippalādāyās sākḥāyām trayodaśaṣ kāṇḍas samā-  
ptaḥ zz zz

NOTE. I have just recently had access to a ms of the AVPāipp which is described on pages 276-7 of *Government Collections of Manuscripts, Deccan College, Poona*, published by the Government of Bombay 1916. It gives no significant or valuable variants, but in a few places it has letters which have been lost from the birch bark by peeling. E. g. in 14.9c it has sarh pive, and in 14.13a it has vratapati.





THE KASHMIRIAN ATHARVA VEDA, BOOK FIFTEEN  
EDITED WITH CRITICAL NOTES

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*Introduction*

THE FIFTEENTH BOOK of the Pāippalāda is now presented, edited in the manner of previous books and with the less than complete success to which it seems we must resign ourselves. Hopes for new manuscript material were raised a few years ago but the hopes were dashed and we have really only the one manuscript (i. e. the birch-bark), with all its faults, from which to construct a text.

This fifteenth book is the last of the comparatively short books, and seems to stand at the end of the first large section of the saṁhitā. The next books are long.

*Of the ms.*—This fifteenth book in the Kashmir ms. begins f158b6 and ends f166a7, seven and one-half folios. The pages have 19 or 20 lines of script, and the folios are in very good condition; there is a small chipped spot in f162b11, and a break at a lower corner of f163 causes a slight lacuna on each page of that folio. Corrections are few and unimportant except that on f162a two pādas are written in the right margin with place of insertion indicated.

Again in this book as in Book 12 (see *JAOS* 46.34) we have a block of material misplaced, on f160b; it begins with the second syllable of line 4 and ends in the first half of line 14, and it is indicated by brackets which stand above the line at the beginning and at the end of the block. The material set off by the brackets should stand between the fourth and fifth syllables of f161a5. This seems to be a case of a folio in some antecedent ms getting reversed so that the second side of it was copied before the first side.

*A ms in Bombay.*—Early in 1926 I was informed that there is a manuscript of the AVPāipp in the library of the Bombay Branch of the Royal Asiatic Society. Having received a small grant of money from the American Council of Learned Societies I was able to get a photozinc copy of this manuscript in September 1929, and I have compared its readings with those of the birch-bark in this



book, and in some other books also: the few readings which are somewhat interesting have been mentioned, but most of the variants from the birch-bark are obviously due to misreading of the śāradā script. At present writing the manuscript seems to me to be an immediate copy of the birch-bark ms., and its principal value to be in supplying lacunae, which it does however only to a slight extent. It is written in devanāgarī, Kashmir style, and is dated saṃvat 1925 (= A. D. 1867). To refer to this manuscript I use "Bm"; in quoting its variants references are necessarily to the line of the birch-bark manuscript.

*Punctuation, numbers, etc.*—Marks of punctuation are more frequent than in many of the previous books, and numbering of hymns and stanzas is much more frequent: the single bar to mark the end of a first hemistich appears in considerably more than one-third of the stanzas. The ends of 16 hymns are indicated by the correct number, and the ends of the other 7 hymns are evident for one reason or another. In 6 hymns the stanzas are all correctly numbered, in 8 others the errors are slight. The end of each of the first four anuvākas is indicated by a proper colophon, but at the end of the fifth is only the general colophon for the closing of the book. The first and last anuvākas have 4 hymns each, the others 5 hymns each. Accents are marked only on one word, tanvā in f161a8.

*Extent of the book.*—This book as edited has 23 hymns in its 5 anuvākas; the ms. so clearly separates and numbers the hymns that it did not seem possible to disregard its arrangement, although there is no good reason for dividing the material composing hymns 7-9, or hymns 13 and 14, or hymns 16 and 17. That the stanza norm is 10 is indicated by the following table:

1	hymn	has	6	stanzas	=	6
3	hymns	have	8	stanzas each	=	24
4	"	"	9	" "	=	36
11	"	"	10	" "	=	110
2	"	"	11	" "	=	22
1	hymn	has	12	"	=	12
1	"	"	13	"	=	13
<hr/>						
23						223

*New and old material.*—Thirteen hymns may be called new though some are combinations of materials found elsewhere; there are 98 essentially new stanzas; there are just about 350 new pādas. Forty stanzas are not metrical. Appearing in whole or in considerable part are Ś 2. 13, 28, 29; 5. 24; 6. 125, 126; 7. 51; 11. 6; 19. 24, 44, 45; RV 2. 33; 6. 47, 75. The first and second hymns appear in several Yajur Veda collections.

# ATHARVAVEDA PĀIPPALĀDĀ-ŚĀKHĀ BOOK FIFTEEN

## 1

(TS. 4. 4. 12, etc.)

[f158b6] oṃ namo gaṇeśāya z oṃ namo jvālā-[7] bhagavatyaīh oṃ  
namas tilottamāyāi z oṃ atha pañcadaśo dyāyaṃ likhyate zz zz [8]  
oṃ samyar dīgbyaṣ pavate saṃstavyaṃ madhorojo mādhanas pātva  
asmān. | agnir devo duṣṭarī-[9] dur itābhya idam kṣattram rakṣatu  
pātva asmān.<sup>1</sup> rathantaram sāmabhiṣ pātva a-[10] smān gāyattrena  
śchandasā viśvarūpam. dvādaśā iṣṭhaya stomo ahnām samu-[11] dro  
vācyā tam ojaṣ pipantu z 2 z ugrā diśām abhībḥvūtir vayodhās śuciś  
śu-[12] kre ahny ojaṣe indrādhipatiḥ piprtād ute no mahat kṣattram  
viśvato dhārayedam. [13] z 3 z vṛhad rāṣtram kṣatrabhṛd vṛvṛṣṇis  
triṣṭubhāujas sukrtaṃ ugraviraṃ indra sto-[14] māih pañcadaśena  
varca idam vātēna sagareṇa rakṣatu z 4 z prācī diśām [15] saha  
diśām sahasvatī viśve devāṣ prāvṛṣahṇām svarvatī idam kṣattram  
duṣṭarama-[16] m astv oja nādhrīṣyaṃ sahasvaṃ sahasvatī z 5 z  
vāirūpe sāmān iha tāś chakeyaṃ [17] jagatyetu vṛkṣā veśayāmī |  
viśve devāṣ saptadaśena varca idam kṣettram sa-[18] līlāvatam  
ugram. z 6 z dhartrī diśām kṣattram idam dadhartu upastvāśānām  
[19] mittravad astv ojaḥ mittrāvaruṇā śaradāhṇā jigarbhū asmāi  
kṣattrāni [20] mahi śarma yaśchatam. z 7 z vāirāja sāmāny adhi  
me manīśānuṣṭubhā sa-[f159a] mbhṛtaṃ viryaṃ sah | idam kṣattram  
mittravadānv oja mittrāvaruṇā rakṣatum ādhipatyē z 8 z [2] sam-  
rād diśām sahasamni sahasvaty ṛtur hemanto viśnayā naṣ pipantu |  
oṣajātām [3] vṛhatī tu śakvarīmaṃ yajñam amṛtān no ghṛtāci z 9 z  
svarvatī sudughā na [4] payasvatī diśām devy avatu no ghṛtāci  
tvam gopāḥ puraetota paścād vṛhaspate [5] yāmyām yugdhi vācam  
z 10 z kāṇḍāḥ 1 z

For the invocation read: oṃ namo gaṇeśāya z oṃ namo jvalā-  
bhagavatyaī z oṃ namas tilottamāyaī z oṃ atha pañcadaśo 'dhyāyo  
likhyate zz zz

Read: samyañ digbhyaṣ pavate samstavyaṃ madho rajo mādha-  
vaṣ pātv asmān | agnir devo duṣṭaritur adabhya idam kṣatram  
rakṣatu pātv asmān z 1 z ratham̐taraṃ sāmabhiṣ pātv asmān gāya-  
treṇa chandasā viśvarūpam | dvādaśānām viṣṭhayā stomo ahnām  
samudro vyaca idam ojaṣ pipartu z 2 z ugrā diśām abhibhūtir  
vayodhās śuciś śukre ahany ojase | indrādhipatiḥ pipṛtād uto no  
mahat kṣatram viśvato dhārayedam z 3 z vṛhad rāstraṃ kṣatrabhṛd  
vṛddhavr̥ṣṇyaṃ triṣṭubhāujas sukṛtam ugravīram | indras stomāiḥ  
pañcadaśena varca idam vātena sagareṇa rakṣatu z 4 z prācī diśām  
sahā diśām sahasvatī viśve devāṣ prāvṛṣāhnām svarvatī | idam kṣat-  
ram duṣṭaram astv ojo 'nādhṛṣyaṃ sahasyaṃ sahasvat z 5 z vāirūpe  
sāmān iha tac chakeyaṃ jagatyāitāṃ vikṣv ā veśayāmi | viśve devāṣ  
saptadaśena varca idam kṣatram salilavātām ugram z 6 z dhartrī  
diśām kṣatram idam dadhartūpasthāsānām mitravad astv ojaḥ |  
mitrāvaruṇā śaradāhnā jigatnū asmāi kṣatrāṇi mahi śarma yaccha-  
tam z 7 z vāirāje sāmān adhi me manīṣānuṣṭubhā sambhṛtaṃ vīr-  
yaṃ sahaḥ | idam kṣatram mitravad dānvojo mitrāvaruṇā rakṣatam  
ādhipatyē z 8 z samrād diśām sahasāmnī sahasvaty ṛtur hemanto  
viṣṭhayā naṣ pipartu | oṣajātā vṛhatī tu śakvarīmaṃ yajñam avatu  
no ghṛtācī z 9 z svarvatī sudughā naḥ payasvatī diśām devy avatu  
no ghṛtācī | tvaṃ gopāḥ puraetota paścād vṛhaspate yāmyām  
yuṅgdhi vācam z 10 z 1 z

These stanzas appear also MS. 3. 16. 4; KS. 22. 14; AŚ. 4. 12. 2.  
A few variants, and some other matters are noticed.

St 1 The other texts have samid diśām āśayā naḥ svarvit, with  
slight variants, as pāda a. The samyaṃ of our ms might easily be a  
mistake for samid, but the correction above seems possible. In b TS  
has madhor ato which may be intended here.

St 2 There is no exact verbal parallel for pāda b. In c the  
others have trivṛṇ no viṣṭhayā, except that KS omits no. In d the  
others have vāta for vyaca: our ms gives some warrant for reading  
the same.

St 3 KS with ojasye is nearest to our ms: TS with ojasinā  
gives the best reading.

St 5 In the latter part of pāda a the others have sahayaśā  
yaśasvatī.



St 6 Our text agrees now with one and now with another of the four parallel texts.

St 9 Pāda c begins avasyuvātā in the others.

2

(TS 4. 4. 12, etc.)

[f159a5] stomāikaviñše bhuvanasya patni vi-[6]śvadvāte abhi no gr̥ṇhi | ghṛtavatī savitādhitye payasvatī rantir āśā no [7] astu z 1 z ūrdhvā diśām rantir āśāuśadhīnām saṁvatsareṇa savitā no ahnām. [8] revat sāmnam pañktiś chandasām ajātaśattrus syonā no astu z 2 z viṣkambho divo daru-[9]naṣ prthivya yasyeśānā jagato viṣṇupatnī viśvavyacā ṛṣayanti sahoḥbhīḥ [10] syono astv aditer upasthe z 3 z dhruvā diśām viṣṇupatnaghorāsyēśānā saha-[11]so yā manotā vṛhaspatir maruto syota vāyuh saṁdhvānā vātā api naṣ kr̥no-[12]tu z 4 z yo naṣ pitā janitā yo vidhartā yo naṣ svato abhy ā saj jajāna | [13] sa āśiṣā dravinam iśchamānaṣ prathamā sa no vara ā viveśa z 5 z abhy ā va-[14]rtasva prthivi yajñena payasā saha | apām sa te agnir iṣato vi rohatu z 6 z [15] yad agne candram yat pūtam yaś chukram yaś ca yajñīyam tad devebhyo bharāmāsi z 7 z [16] iṣam ūrjasābhṛtā yajñasya yonā mahiṣasva dhāman | ā no goṣu viśatv ā pra-[17]jāyām jahāmi sedhim ajarām amivām z 8 z kā 2 z

In line 15 the ms corrects (prthi)vi to °vī.

Read: stomāikaviñše bhuvanasya patni vivasvadvāte abhi no gr̥ṇhi | ghṛtavatī savitrādhitye payasvatī rantir āśā no astu z 1 z ūrdhvā diśām rantir āśāuśadhīnām saṁvatsareṇa savitā no ahnām | revat sāmnam pañktiś ca chandasām ajātaśattrus syonā no astu z 2 z viṣkambho divo dharuṇaṣ prthivya asyēśānā jagato viṣṇupatnī | viśvavyacā ṛṣayanti sahoḥbhīḥ syonā no astv aditer upasthe z 3 z dhruvā diśām viṣṇupatny aghorasyēśānā sahaso yā manotā | vṛhaspatir mātariśvota vāyuh saṁdhvānā vātā abhi no gr̥ṇantu z 4 z yo naṣ pitā janitā yo vidhartā yo naṣ sato abhy ā saj jajāna | sa āśiṣā dravinam icchamānaṣ prathamā sa no 'varān ā viveśa z 5 z abhy ā vartasva prthivi yajñena payasā saha | vapām te agnir iṣato 'va rohatu z 6 z yad agne candram yat pūtam yac chukram yac ca yajñīyam | tad devebhyo bharāmāsi z 7 z iṣam ūrjam ābhṛtā yajñasya yonā mahiṣasya dhāman | ā no goṣu viśatv ā prajāyām jahāmi sedim ajarām amivām z 8 z kā 2 z

The first four stanzas appear in the several texts in connection

with the preceding hymn; the last four appear elsewhere in TS, MS, and KS, and also in VS.

St 1 In pāda a TS, MS, and AŚ have stomatrasyaśtriṇśe, MS stomas tra°. In pāda c TS and AŚ have savitar, MS and KS savitur; our emendation seems about as good.

St 2 For pāda c the others have revat sāmātichandā u chandaḥ.

St 4 The only possibility here seems to be to read with the other texts.

St 8 Our corrupt text varies from the others: we might read iṣam ūrjam ābhṛtam ādade for pāda a.

## 3

(Ś 19. 44.)

[f159a17] āyuso si pratara-[18]ṇam vipram bhejam ucyase |  
yadāñjani bhram śantāte aśinām yo bhavam kṛtam. 1 z [19] yo  
harimā jāyāmyo ṅgabhedo viśalyakāḥ | sarvaṁ te yakṣmam aṅge-  
bhyo bahir nir ha-[159b]rhantv āñjanam z 2 z āñjanam prthivyām  
jātam bhadram puruṣajīvanam | kṛnotut pramāhi-[2]kaṁ ratha-  
jūtam anākam. z 3 z prāṇa prāṇam trāyasva asavo savemṛta nirṛte  
ni-[3]rṛtyā naḥ pāśebhyo muñca z 4 z sindhor garbho si vidyutām  
puspam vātaṣ prāṇa sūrya-[4]ś cakṣur divas payah devāñjani  
trīkakuda pari mā pāhi viśvataḥ | na tvā caranty o-[5]ṣadhayo  
bāhyāṣ parvatyā uta z 5 z vīram madhyam avāsrjad rakṣohāmāva-  
cāta-[6]nam | amāva sarvāś cātayam nāśayatapivā hitā z 6 z bahv  
idam rājan va-[7]ruṇāntam āha puruṣaḥ tasmāt sahasravīrya  
muñca naṣ pary anhasaḥ z 8 z [8] yad āpo ghnyā yati varuṇena  
yad ūcima | tasmāt sahasravīrya muñca naṣ pary anha-[9]saḥ z 9 z  
māttraś ca tvā varuṇaś cānu prāidū jana | tū tyānakatya dūram  
bhogāya pu-[10]nar ohatu z 10 z kāṇḍaḥ 3 z

Read: āyuso 'si prataraṇam vipram bheṣajam ucyase | yad āñjana  
tvam śantāte śaśinām yoḥ 'bhayaṁ kṛtam z 1 z yo harimā jāyāmyo  
'ṅgabhedo viśalyakāḥ | sarvaṁ te yakṣmam aṅgebhyo bahir nirhantv  
āñjanam z 2 z āñjanam prthivyām jātam bhadram puruṣajīvanam |  
kṛnotv apramāyukaṁ rathajūtam anāgasam z 3 z prāṇa prāṇam  
trāyasvāso 'save mṛda | nirṛte nirṛtyā naḥ pāśebhyo muñca z 4 z  
sindhor garbho 'si vidyutām puspaṁ vātaṣ prāṇas sūryaś cakṣur  
divas payah z 5 z devāñjana trīkakuda pari mā pāhi viśvataḥ |  
na tvā caranty oṣadhayo bāhyāṣ parvatyā uta z 6 z vīdam madhyam

avāsrjad rakṣohāmīvacātanam | amīvāḥ sarvās cātayan nāśayad  
abhibhā itaḥ z 7 z bahv idam rājan varuṇāntam āha puruṣaḥ |  
tasmāt sahasravīrya muñca naṣ pary añhasaḥ z 8 z yad āpo 'ghnyā  
iti varuṇena yaḍ ūcima | tasmāt sahasravīrya muñca naṣ pary  
añhasaḥ z 9 z mitras ca tvā varuṇas cānu preyatur āñjana | tū  
tvānugatya dūram bhogāya punar ohatuḥ z 10 z kāṇḍaḥ 3 z

This hymn appears only here and in Ś; the readings given by the Ś mss and commentators indicate that this is one of the hymns of Ś 19 which were taken from Pāipp. The text offered here is not very good, but I regard it as better than the Ś text in the Roth-Whitney edition.

St 1 In pāda b vipram should be kept, as mss and commentators indicate: SPP gives it. In c śamtāte should be kept, and in d it may be doubted whether śam āpo is correct.

St 6 In pāda c Ś has taranty; if we understand ā + car the reading here seems as good.

St 9 In pāda b varuṇena seems possible but it might easily be a wrong writing for varuṇeti as in Ś.

St 10 In pāda d the reading should certainly be ohatuḥ or ūhatuḥ.

4

(Ś 19. 45.)

[f159b10] ṛṇād ṛṇam iva saṁnaya kṛtyām kṛtyākṛto gr-[11] haṁ |  
cakṣurmantrasya durhāndaḥ prṣṭir apa dṛṇāñjanam. z 1 z yad  
asmā-[12] su duṣvapnyaṁ yaḍ goṣu yaś ca no grhe | mām agatyasya  
durhānda-[13] ś priya prati muñcatām z 2 z apām ūrjojaso vāvṛ-  
dhānam agner jātam adhi [14] jātavedasaḥ | caturvīraṁ parvataṁ  
yaḍ āñjanam diśaṣ pradīśaṣ kraduv īśchavās te [15] z 3 z catur-  
vīraṁ vadhyatām yajante sarvā diśo bhayās te bhavantu | dhruvas  
tiṣṭhāsi [16] saviteva vāri imā diśo bhriyantu te balim. z 4 z  
ākṣakam maṇim ekaṁ [17] kṛṇusva śvāsīkena pavikam eśām  
caturṛtebhyaś caturbhyo grāhyā bandhebhyaś pari pā-[18] tv asmān.  
z 5 z agnir mā agnināvatu prānāyāpānāyāyuse varcase | [19] ojase  
tejase svastaye subhūtaye svāhā z 6 z indro mā indreṇāvatu prā-  
[20] nāyāpānāyāyuse varcasa ojase tejase svastaye prabhūtaye svāhā  
z 7 z [f160a] somo mā somyenāvatu prānāyāpānāyāyuse varcase  
ojase tejase svastaye [2] prabhūtaye svāhā z 8 z bhago mā bhage-  
nāvatu | prānāyāpānāyāyuse varca-[3] sa ojase tejase svastaye su-





St 4 In pādas cd vārīmā could stand but probably vārya imā is correct. If haryantu is not acceptable harantu as in Ś should be read.

St 5 In pāda b Ś has snāhy ekena.

Stt 6-9 The readings māgninā°, mendrenā°, mā somena, have a symmetry which is attractive: but possibly the second two are suspicious for that reason.

5

[f160a6] āyurdā deva jarasaṁ vrñāno ghr-[7]tapratiko ghrta-prṣṭhāu agne | ghrtaṁ pibann amṛtaṁ cāru gavyaṁ piteva putraṁ jara-[8]se nayemaṁ z 1 z āyur asmāi dehi jātavedaṣ prajāṁ tvaṣṭur adhinidhehy ojaḥ z [9] rāyas poṣaṁ savitar ā suvāsmāi śataṁ jīvātu śaradas tavāyam. z 2 z ima-[10]m agna āyuṣe varcase dhā priyo reto varuṇa mittra rājan. mātēvāsmā a-[11]dite śarma yaścha viśve devā jaradaṣṭir yathāsat. z 3 z agniṣ tvāyuṣ prata-[12]raṁ kṛṇotu somas te puṣṭim pratirāṁ dadhātu z 4 z revatī tvā vyakṣaṇaṁ kṛtti-[13]kā cakrutus tvā abhisas tvā abhisas tvā vy atanyatu | dhiyo vayann avā gnā ā-[14]yurvantaṁ z 5 z sahasram antā abhito radantāṣītir madhyam abha yantu nārīḥ [15] devī devāya paride savitre mahat tad āsām aghavan mahitvam. z 6 z [16] imam āsmānam ā tiṣṭhāśmeva tvam sthīro bhava pramṛṇīhi durasyatu sahasva [17] prtanāyataḥ z 7 z yena devaṁ savitāraṁ pari devā di yāpayan. | te-[18]nemaṁ vrahmaṇaspate pari rāṣṭrāya dattanaḥ z 8 z paremaṁ somam āyuṣe [19] mahe śrotrāya dhattanaḥ athāinaṁ jarase naya jyok śrotre dhi jāgarat. z 9 z [20] kāṇḍaḥ 1 z

Read: āyurdā deva jarasaṁ vrñāno ghrtapratiko ghrtaprṣṭho agne | ghrtaṁ pibann amṛtaṁ cāru gavyaṁ piteva putraṁ jarase naye-mam z 1 z āyur asmāi dhehi jātavedaṣ prajāṁ tvaṣṭar adhinidhehy ojaḥ | rāyas poṣaṁ savitar ā suvāsmāi śataṁ jīvati śaradas tavāyam z 2 z imam agna āyuṣe varcase dhāḥ priyaṁ reto varuṇa mitra rājan | mātēvāsmā adite śarma yaccha viśve devā jaradaṣṭir yathāsat z 3 z agniṣ ta āyuṣ pratarāṁ kṛṇotu somas te puṣṭim pratarāṁ dadhātu z 4 z revatī tvā vyakṣṇan kṛttikāś cākṛtaṁ tvā | abhiśastyā vy atanvata dhiyo 'vayann avā gnā ayuvanta z 5 z sahasram antān abhito 'dadantāṣītir madhyam abhi yantu nārīḥ | devī devāya paridhī savitre mahat tad āsām abhavan mahitvam z 6 z imam āsmānam ā tiṣṭhāśmeva tvam sthīro bhava | pramṛṇīhi durasyatas sahasva prtanāyataḥ z 7 z yena devaṁ savitāraṁ pari devā adhya-dhāpayan | tenemaṁ vrahmaṇaspate pari rāṣṭrāya dhattana z 8 z

<parīmam indram āyuse mahe śrotrāya dhattana | athāinaṁ jarase naya jyok śrotre 'dhi jāgarat z 9 z> parīmaṁ somam āyuse mahe śrotrāya dhattana | athāinaṁ jarase naya jyok śrotre 'dhi jāgarat z 10 z kāṇḍaḥ 1 z

In f160b7 Bm has piteṣu and in 160b15 it has mahatud: the first of these miswritings may be an indication that Bm was copied from the birchbark ms which we know, for in this particular instance the "va" of its piteva might be mistaken for "ṣa".

One or another of these stanzas appears in various texts as indicated below.

St 1 § 2.13.1; MS 4.12.4; ApMB 2.2.1 are the principal parallels out of more than a dozen: Pāipp agrees with MS except at the end of d where MS is incorrect.

St 2 § 2.29.2 is the only parallel: at the end of b it has asmāi.

St 3 § 2.28.5 has naya at the end of a: there are several other parallels.

St 4 ApMB 2.4.4: HG 1.7.11: both have a second hemistich which perhaps ought to be restored here.

Stt 5,6 Most of the pādas here appear ApMB 2.2.3 and 4 but in somewhat different combination.

St 7 See ApMB 2.2.2.

Stt 8-10 § 19.24.1-3. Our st 9 is restored from § because its presence there probably indicates that Pāipp once had it.

## 6

(Cf § 2.13 and 19.24.)

[f160a20] *pari datta varcase imam jarāmṛtyuṁ kṛṇuta dī-*  
 [f160b] *rgham āyuh vrhaspatiṣ prāyaścha vivāce somāya rājñe*  
*paridhātavāyuh z 1 z [2] jarām su gaścha pari dhatsva vāso bhavā*  
*kṛṣṭinām abhiṣastivāyuh | śataṁ ca jīva śa-[3]radas suvarcā rāyaś*  
*ca poṣam upa tvā madema z 2 z paridaṁ vāso dhidhās svasta-[4]ye*  
 [14] *bhūr v āpinām abhiṣaktivāyuh śataṁ ca jīva [15]ś śaradaṣ*  
*purūcīr vasūni cārur vya bhajāsu jīvan z 3 z yoge yoge [16] tava-*  
*taraṁ vāje vāje havāmahe | sakhāya indram ūtaye z 4 z hira-*  
 [17] *nyavarṇo ajayas suvīro jarāmṛtyuṣ prajayā saṁ viśasva | tad*  
*agni-[18]r āha tad u soma āha vrhaspatīṣ savitā tad indrah z 5 z*  
*yad ota satyaṁ [19] tu madhyāya nāvad vāsaḥ pūrvayāvayatu*  
*pururūpa | payasaḥ bhadraśi-[f161a]kās samajaraṁ suviraṁ tena*

te devās pratiranta āyuh z 6 z yasya vrāhmaṇas sṛja-[2]m ā rabhante  
 svarchanto niyamaṁ pratiranta āyuh tasya devā devahūtim juṣan-  
 tāṁ sa vi-[3]śvāsajatām svasti z 7 z yannarā dhatsva pari dhatsva  
 vāsa imam ulvam apulaṁ pā-[4]nijas te | jarase tvām ṛṣayas  
 samvyanu sūryo bhagas te pratiranta āyuh z 8 z [5] yasya devā  
 [f160b4] prathamāsyō harāmi taṁ tvā viśve avantu devāḥ | taṁ  
 tvā bhrātaraḥ suvitṛ va-[5]rdhamānam anu jāyataṁ bahavas  
 svataṁ. z 3 z āhatenāhato bhava ra sthirasthi-[6]reṇa sambhavaḥ  
 pra mṛṇīha durasyatu sahasva pṛtanāyataḥ z kāṇḍaḥ z 2 z

There is a misplacement of some of the material on f160b; to get a continuous text as given above we read through the first syllable of f160b4, then skip to the middle of line 14 and continue through the fourth syllable of f161a5, then back to the second syllable of f160b4. Bm has this displacement but does not mark it by brackets as does the birchbark ms; it also has half a dozen variants but they are only errors of copying from the śāradā script, such as datu for datta in st 1a; even its suvitā in f160b5 is an error of copying I suspect.

Read: pari dhatta dhatta varcasemaṁ jarāmṛtyuṁ kṛṇta  
 dīrgham āyuh | vṛhaspatīḥ prāyacchad vivāce somāya rājñe pari-  
 dhātavā u z 1 z jarām su gaccha pari dhatsva vāso bhavā kṛṣṭinām  
 abhiśastipā u | śataṁ ca jīva śāradas suvarcā rāyaś ca poṣam tupa  
 tvā madema† z 2 z paridaṁ vāso 'dhidhās svastaye 'bhūr v āpinām  
 abhiśastipā u | śataṁ ca jīva śāradaḥ purūcīr vasūni cārur vi bhajāsi  
 jīvan z 3 z yoge-yoge tavastaraṁ vāje-vāje havāmahe | sakhāya  
 indram ūtaye z 4 z hiraṇyavarṇo ajayas suvīro jarāmṛtyuḥ prajāyā  
 saṁ viśasva | tad agnir āha tad u soma āha vṛhaspatīḥ savitā tad  
 indraḥ z 5 z yad otaṁ satyaṁ tu madhyāya na āvad vāsaḥ pūrvāyā-  
 vāiti pururūpaṁ tpayasaḥ | bhadrācīkās† samajaraṁ suvīraṁ tena  
 te devās pratiranta āyuh z 6 z yasya vrāhmaṇas sargam ārabhante  
 svarcanto tniyamaṁ pratiranta āyuh | tasya devā devahūtim  
 juṣantām sa viśvāyus sa juṣatām svastim z 7 z yan narā dhatsve  
 pari dhatsva vāsa imam ulvam tapuraṁ pānijas te† | jarase tvām  
 ṛṣayas saṁ vyayanu sūryo bhagas te pratiranta āyuh z 8 z yasya  
 te vāsaḥ prathamavāsyāṁ harāmi taṁ tvā viśve avantu devāḥ | taṁ  
 tvā bhrātaraḥ suvitā vardhamānam anu jāyantām bahavas sujātam  
 z 9 z āhatenāhato bhava sthirasthireṇa sambhava | pra mṛṇīhi  
 durasyatas sahasva pṛtanāyataḥ z 10 z kāṇḍaḥ 2 z

Stanzas 1-5 here are Ś 19. 24 4-8; S 19. 24 has only 8 stanzas.

St 1 Also ApMB 2.2.6; HG 1.4.2: in c all others have vāsa etat for Ppp vivāce, which is poor in meter and not suitable in meaning. Since the others, particularly § 19.24, have vāsa etat it probably once was the Pāipp reading.

St 2 This is also in ApMB 2.2.7; HG 1.4.2; PG 1.4.12; but not in § 2.13. These other versions point to upasaṁvyayasva as the proper reading at the end of d.

St 3 Also ApMB 2.2.8; HG 1.4.3: in a § has adhithāḥ but the others support the reading accepted above.

Stanzas 6-8 have no parallel.

St 9 Also ApMB 2.6.15; HG 1.7.17. In c § 2.13.5 has suvṛdhā, ApMB suvṛdho, HG suhṛdo.

St 10 Pādas ab have no parallel.

## 7

(Cf § 5.24.)

[f160b7] *mittraṣ prthivyā adhyakṣa sa māvatv asmin vrahmaṇy asmin karmaṇy asyām puro-*[8]*dhāyām asyām devahūtyām asyām ākūtyām asyām āśiṣas svāhā z 1 z* [9] *varuṇo pām adhyakṣa z 2 z vāyar antarikṣasyādhyakṣa z 3 z sūryo divāu* [10] *dhyakṣa z 4 z candramā nakṣatrāṇām adhyakṣa z 5 z vasus saṁvatsarāṇā-*[11]*m adhyakṣa z 6 z saṁvatsaraḥ ṛtūnām adhyakṣa z 7 z agnir vanaspatinām a-*[12]*dhyakṣa z 8 z indraṣ karmaṇām adhyakṣa z 9 z savitā prasavānām adhya-*[13]*kṣa z 10 z kāṇḍā 3 z*

Read: mitraṣ prthivyā adhyakṣaḥ | sa māvatv asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām akūtyām asyām āśiṣi svāhā z 1 z varuṇo 'pām adhyakṣaḥ | sa ° ° ° z 2 z vāyar antarikṣasyādhyakṣaḥ | sa ° ° ° z 3 z sūryo divo 'dhyakṣaḥ | sa ° ° ° z 4 z candramā nakṣatrāṇām adhyakṣaḥ | sa ° ° ° z 5 z vasus saṁvatsarāṇām adhyakṣaḥ | sa ° ° ° z 6 z saṁvatsara ṛtūnām adhyakṣaḥ | sa ° ° ° z 7 z agnir vanaspatinām adhyakṣaḥ | sa ° ° ° z 8 z indraṣ karmaṇām adhyakṣaḥ | ° ° ° z 9 z savitā prasavānām adhyakṣaḥ | sa māvatv asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām ākūtyām asyām āśiṣi svāhā z 10 z kāṇḍā 3 z

See Whitney's Translation for references to other texts, to which add App III to Caland's Kāthaka GS page 291.



## 8

(Cf § 5. 24.)

[f160bi3] *viṣṇuṣ parvatānām adhyakṣa z 1 z tvaṣṭā rūpā-*  
 [14] *nām adhyakṣa z 2 z rudraḥ [f161a5] paśūnām adhyakṣa somaṣ*  
*payasām adhyakṣa z samudro nadīnām a-[6]dhyakṣa z parjanya*  
*oṣadhīnām adhyakṣa z himkāras sāmnam adhyakṣa z sa mām z*  
 [7] *sarasvatī vācām adhyakṣa z sa mām z pūṣā patīnām adhyakṣa |*  
 [8] *sa mām z sa mām z kā z 4 z*

Read: *viṣṇuṣ parvatānām adhyakṣaḥ | sa māvatv asmin vrahmaṇy*  
*asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām*  
*ākūtyām asyām āśiṣi svāhā z 1 z tvaṣṭā rūpānām adhyakṣaḥ | sa*  
*° ° ° z 2 z rudraḥ paśūnām adhyakṣaḥ | sa ° ° °*  
*z 3 z samudro nadīnām adhyakṣaḥ | sa ° ° ° z 4 z par-*  
*janya oṣadhīnām adhyakṣaḥ | sa ° ° ° ° z 5 z him-*  
*kāras sāmnam adhyakṣaḥ | sa ° ° ° z 6 z sarasvatī vācām*  
*adhyakṣā | sā ° ° ° z 7 z pūṣā patīnām adhyakṣaḥ | sa*  
*māvatv asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām*  
*devahūtyām asyām ākūtyām asyām āśiṣi svāhā z 8 z kā 4 z*

## 9

(Cf § 5. 24.)

[f161a8] *vṛhaspatir devā-[9]nām adhyakṣa z prajāpatiḥ pra-*  
*jānām adhyakṣa z yamaḥ pitṛnām adhya-[10]kṣa sa māvatv asmin.*  
*z pitarāḥ pare varas tatas tadāmahas te māvantv asmin. [11]*  
*vrahmaṇy asmin karmaṇy asyām devahūtyām asyām ākūtyām*  
*asyā-[12]m āśiṣas svāhā z devānām devā devā deva deveṣv adhīdevaṣ*  
*prakramadhvaṁ pra-[13]thamā dvitīyeṣu dvitīyās tritīyaṣu z trir*  
*ekādaśā viśve vāiśvāna-[14]rā sahi | śānto anu va ārabhadhvaṁ*  
*idaṁ śakeyaṁ yad idaṁ kṛṇomi svāhā z [15] z 6 z kāṇḍaḥ 5 zz zz*  
*ity atharvanīkapāṇḍipātādayaḥ [16] śākhāyaṁ pañcadaśaḥ kāṇḍe*  
*dvitīyo nuvākāḥ z z*

Over prakramadhvaṁ in l 13 is a correction "parā".

Read: *vṛhaspatir devānām adhyakṣaḥ | sa māvatv asmin vrah-*  
*maṇy asmin karmaṇy asyām purodhāyām asyām devahūtyām asyām*  
*ākūtyām asyām āśiṣi svāhā z 1 z prajāpatiḥ prajānām adhyakṣaḥ |*  
*sa ° ° ° ° z 2 z yamaḥ pitṛnām adhyakṣaḥ | sa*  
*° ° ° z 3 z pitarāḥ pare 'varās tatās tatāmahās te māvantv*  
*asmin vrahmaṇy asmin karmaṇy asyām purodhāyām asyām deva-*

hūtyām asyām ākūtyām asyām āśīṣi svāhā z 4 z devānām devā devā  
devā deveṣv adhivēṣ pra krāmadvam prathamā dvitīyeṣu dvitīyās  
tṛtīyeṣu z 5 z trir ekādaśā viśve vāiśvānarā mahi śāntāv anu va  
ārabhadvam | idaṁ śakeyaṁ yad idaṁ kṛṇomi svāhā z 6 z kāṇḍaḥ  
5 z iti atharvaṇikapāippalādāyās śākhāyām pañcadaśe kāṇḍe dvitīyo  
'nuvākaḥ zz

With stt 5 and 6 cf KS 38. 12.

## 10

(RV 6. 75. 1-10.)

[f161a17] *jimūtasyeva bhavati pratikam yvad urmī yāti sumanā*  
*upasthe | anāvi-[18]ddhayā tanvā jaya tvam sa tvā varmaṇo*  
*mahimā pipantu z dhanvanā gā dhanva-[19]nāji jayema dhanvanā*  
*tivrās samadho jayema | dhanuś śattror apakāmaṁ kṛ-[20]notu*  
*dhanvanā sarvāṣ pradīśo jayema z 2 z vakṣyantīved ā ganīganti*  
*ka-[f161b]rṇam priyaṁ sakhāyām pariṣasvajānām yoṣeva śīṅkte*  
*vitatādhi dhanvaṁ jyā iyaṁ samiti pā-[2]ranti | ti ācaranti sama-*  
*neva yoṣā māteva putraṁ pipṛtām upasthe z apa śatṛṇ vi-[3]dyatām*  
*saṁvidāne ārtmī ime viṣphurantī amittrān. bahvinām pitā bahur*  
*asya [4] putro vyāca kṛnotu samidho vagatyā | iṣudhis saṁkaṣ*  
*pṛtanāś ca sarvāṣ pṛṣṭhe ni-[5]naddho jayati prasūtaḥ rathe tiṣṭhan*  
*nayati vājinaṣ puro yatra yatra kāmāyate su-[6]sārathiḥ abhaśū-*  
*nām mahimānām paṇāyata manah paścad anu yaśchanti raśmayah |*  
*[7]tivrān ghoṣān kṛṇute vṛṣapāṇayo śvā rathebbhis saha vājayantah*  
*pramṛṇi-[8]n amittrāt kṣinanti śatṛṇ apavyayantah z rathavāhanam*  
*havir asya nāma yatrā-[9]yudham nihatasya varma tatrā ratham*  
*upa śagmaṁ sadema viśvāphā vayaṁ sumanasyamā-[10]nāḥ z svā-*  
*duṣaṁsadaṣ pitaro vayodhāḥ kṛśchresṛjaś śaktivanto gabhīrāḥ ci-*  
*[11]ttrasenā iṣubalā avṛdhṛās satovirā uravo vrātasāhāḥ vrahmaṇā-*  
*[12]saṣ pitaras somyāsaḥ śive na dyāvāpṛthivī aneḥasā | pūṣā naṣ*  
*pātu [13]duritād ṛtāvṛdho rakṣā sākirṇo aghaśaṁsa īsata z kāṇḍaḥ*  
z 1 z

In the left margin of f161b opposite line 6 is a correction which seems to be "papṛati" and there is a mark which seems to indicate that it applies to abhaśūnām. In line 9 of the same page viśvāphā is corrected to °hā.

In f161a19 Bm has joyema for jayema; circumflex accent mark under tanvā of the preceding line has been read as "o" sign. In f161b6 Bm has abhaktasūnām, but erasure of kta seems to be indi-

cated. In f161b9 Bm has *viśvāhā*; i. e. it seems to adopt the correction. The first and last of these readings would seem to indicate that Bm was copied directly from the birchbark ms which we know.

Read: *jīmūtasyeva bhavati pratīkaṁ yad varmī yāti samada upasthe | anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu z 1 z dhanvanā gā dhanvanājīm jayema dhanvanā tivrās samado jayema | dhanuś śātror apakāmaṁ kṛnotu dhanvanā sarvāṣ pradīśo jayema z 2 z vakṣyantīved ā ganiganti karṇaṁ priyaṁ sakhāyam pariśasvajānā | yoṣeva śīṅkte vitatādhi dhanvañ jyā iyaṁ samitiṁ pārayantī z 3 z te ācarantī samaneva yoṣā māteva putraṁ pipṛtām upasthe | apa śātrūn vidhyatām saṁvidāne ārtñī ime viṣphurantī amitrān z 4 z bahvīnām pitā bahur asya putro vy ā ca kṛnoti samado avagatya | iṣudhis saṅkāṣ pṛtanāś ca sarvāṣ pṛṣṭhe ninaddho jayati prasūtaḥ z 5 z rathe tiṣṭhan nayati vājinaṣ puro yatra-yatra kāmāyate suśārathiḥ | abhīśūnām mahimānaṁ paṇāyata manaḥ paścād anu yacchanti raśmayāḥ z 6 z avakrāmantaḥ pramṛṇāir amitrān kṣiṇanti śātrūn anapavyayantaḥ z 7 z rathavāhanaṁ havir asya nāma yatrāyudhaṁ nihitam asya varma | tatrā ratham upa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ z 8 z svādu-śaṁsadaṣ pitaro vayodhāḥ kṛcchreśritaś śaktīvanto gabhīrāḥ | citrasenā iṣubalā amṛdhrās satovīrā uravo vrātasāhāḥ z 9 z vrāhmaṇāsaṣ pitaras somyāsaḥ śive no dyāvāpṛthivī aneḥasā | pūṣā naṣ pātu duritād ṛtāvṛdho rakṣā mākir no aghaśaṁsa īsata z 10 z kāṇḍaḥ 1 z*

Besides RV these stanzas appear VS 29. 38 ff; TS 4. 4. 6; MS 3. 16. 3; KSA 6. 1. In 4b all others have *bibhṛtām*, but *pipṛtām* is possible; of course it may easily be a mistake for *bibhṛtām*. In 7c all others have *prapadāir* which is better than *pramṛṇāir*.

11

(Stanzas from RV 6. 75 and 6. 47.)

[f161b14] *vṛhaspatin naṣ pari pātu paścād utottarāsmād adharād aghāyoḥ indraṣ pura-* [15] *stād uta madhyato naṣ sakhā sakhībhyo varivaṣ kṛnotu z suparṇaṁ vaste mṛgo* [16] *asyāsi danto gobhis sannaddhāsi pacati prasūtā yatrā naraḥ sañ ca* [17] *vi ca dravanti tatrāssabhyam ṛṣayaś śarma yaśchān. z suparṇo vāso adhi* [18] *sarpir āsā mano hiranyam iṣavaṣ patatṛi | māmāt sadann asutā pa-* [19] *tantī uta prahītās savitur jayantu z ahir iva bhogāṣ pary*

ati bāhum jyā-[20]yā hetim apabādhamānaḥ hastaghno viśvā  
 vayunāni vidvān pumān pumānsam [f162a] pari pātu mṛtyuḥ ā  
 jañghanti sāv eṣām jaghanān upa jighnate aśvājani pra-[2]coda-  
 yāśvān samatsu vājaya z divaṣ prthivyāṣ pary oja ābhṛtaṁ vanaspati-  
 [3]bhyaṣ pari sambhṛtaṁ saḥ apām ojmanam pari gobhir ābhṛtaṁ  
 indrasya vajraṁ haviṣā rathaṁ [4] yaja z 6 z indrasya vajro maru-  
 tāṁ anikaṁ mitrasya garbho dharuṇasya nā-[5]bhīḥ sa imā no  
 havyadātīm juṣāṇo deva ratha prati havyā grbhāya z 7 z [6] vanas-  
 pate vidvaṅgo hi bhūyā asmatsakhā pratarāṇas suvīraḥ gobhis  
 sa-[7]nnadho asi vilayasvāsthātā te jayatu jetvāni z 8 z upa śvā-  
 [8]saya prthivīm uta dyām purutrā tena sunutām viṣṭhitām jagat.  
 sa dundu-[9]bhe duśchunā ita indrasya muṣṭir asi vīdayasva z 10 z  
 kā 2 z

In line 17 of f161b tatrā° is corrected to tadā°.

Read: vṛhaspatir naṣ pari pātu paścād utottarasmād adharād  
 aghāyoh | indraṣ purastād uta madhyato nas sakḥā sakhibhyo  
 varivaṣ kṛnotu z 1 z suparnaṁ vaste mṛgo asyā danto gobhis san-  
 nadhā patati prasūtā | yatrā naraḥ sam ca vi ca dravanti tatrās-  
 mabhyam iṣavaṣ śarma yacchān z 2 z suparṇo vāso adhy sarpir āsa  
 mano hiranyam iṣavaṣ patatirīḥ | māsmaṭ sadann āsūtāḥ patantīr  
 uta prahitās savitur jayantu z 3 z ahir iva bhogāis pary eti bāhum  
 jyāyā hetim apabādhamānaḥ | hastaghno viśvā vayunāni vidvān  
 pumān pumānsam pari pātu mṛtyuḥ z 4 z ā jañghanti sāv eṣām  
 jaghanān upa jighnate | aśvājani pracodayāśvān samatsu vājaya  
 z 5 z divaṣ prthivyāṣ pary oja ābhṛtaṁ vanaspatibhyaṣ pari sam-  
 bhṛtaṁ sahaḥ | apām ojmanam pari gobhir ābhṛtaṁ indrasya  
 vajraṁ haviṣā rathaṁ yaja z 6 z indrasya vajro marutām anikaṁ  
 mitrasya garbho varuṇasya nābhīḥ | sa imām no havyadātīm juṣāṇo  
 deva ratha prati havyā grbhāya z 7 z vanaspate vidvaṅgo hi bhūyā  
 asmatsakhā pratarāṇas suvīraḥ | gobhis sannadho asi vīlayasvā-  
 sthātā te jayatu jetvāni z 8 z upa śvasaya prthivīm uta dyām purutrā  
 te manutām viṣṭhitām jagat | sa dundubhe <sajūr indreṇa devāir  
 dūrād daviyo apa sedha satrūn z 9 z ā krandaḥ balam ojo na ā dhā  
 niḥ ṣṭanihi duriṭā bādhamānaḥ | apa protha dundubhe> ducchunā  
 ita indrasya muṣṭir asi vīdayasva z 10 z kandaḥ 2 z

Most of these stanzas appear in the Yajus texts in connection with those of the preceding hymn; but st 3 has no parallel and st 1 appears RV 10. 42. 11; Ś 7. 51. 1 (also in Bk 20); TS 3. 3. 11; KS 10. 13, and others. Stt 2, 4, 5 are RV 6. 75. 11, 14, 13; stt 6-10 are



RV 6. 47. 27, 28, 26, 29, 30, also § 6. 125 and 126: but the third stanza of § 6. 126 is the first stanza of our next hymn. The missing parts of stt 9 and 10 have been restored from RV.

12

[f162a10] *prāsūn jayābhīme jayantu ketumād dundubhir vāva-  
dītu sa naḥ suparna-[11]ṣ patayanti no naro smākam indra rathino  
jayantu | z 1*

In pāda a read *prāmūn*, in c sam *aśvaparnāṣ patayantu*, and in d 'smākam. This stanza appears as § 6. 126. 3, and with a different pāda a as RV 6. 47. 31 and in the Yajus texts as above.

*indro rathāya pramidam kṛṇotu yam adhyasthām maghavā jayan-  
tam. ahir iva paśūn trīryetu go-[12]pā ariṣṭo yātu prathamāś  
śiśāsām z 2 z*

The first two pādas are written in the right margin. In pāda a read *pravatām*, in b °*asthān* and *vājayantam*: in c *aher* and *trāyate*, in d *prathamāś siśāsān*. This stanza appears as RV 5. 31. 1 but with a different pāda c.

*parjanyaśyeva stanayitnur ā-[13]sor indrāgnyor iva te chidyate  
ghoṣo sya | sahasrovīras śatām sisunvā netām si-[14]sunvā ratha  
mṛṇaya z 3 z*

In pāda a read *āsor*, in b omit *te* and read 'sya at the end: in c d *sahasravīras* is probable, and at the end *ratham mṛṇaya*.

*śyenasya pakṣāu harīṇasya bahū a-[15]aśvinor aṅsāu marutām  
anikām | gobhis sannaddho asi viḍayasva*

This is correct except for the doubled initial of *aśvinor*. For pāda a cf RV 1. 163. 1c; for b cf § 9. 4. 8b; for c cf Pāipp. 15. 11. 8c: it seems that we should restore pāda d as in this last stanza; all other stanzas of this hymn except the last have the numeral at the end.

*ud yannasī-[16]ni saviteva bāhū ubhe matāu yajate bhīma rūmjan  
uś chukram attham ayatī [17] śacībhīn navā mātṛbhyo vasanā  
jahāti z 5 z*

The ms indicates the insertion of "4" after *bāhū*.

Read: *ud yamyamīti saviteva bāhū ubhe sicāu yajate bhīma  
rūjan | uc chukram atkam ajate śacībhīr navā mātṛbhyo vasanā  
jahāti z 5 z*

For this cf RV 1. 95. 7 which I have followed closely; at the end of c RV has *simasmān*.

*ugrāu te nemī pavī* [18] *ta ugrāḥ saṁkupo vṛhato raśasya ye śātraveṇo navatahnuḍ agrāgnīś cakṣu-* [19] *ṣ praveṇe rathasya tenāmittrān pramṛṇan yāhi śātr̥n.* z 6 z

For pādas ab we might well read *ugre te nemī pavī ca ta ugrā ugraḥ saṁkupo vṛhato rathasya*. For the next two pādas I have no suggestion except the possibility of *yena* at the beginning of c: in e read °*āmitrān* and *śātrūn*.

*rā nābhayo* [f162b] *balim ity ekṣa ugre te ghoṣāu saha naḥ svarābhyaṁ āraṇyo vardhrāṇi ca ghoyo* [2] *rāstrānaṁ vaṁta uta bandhure te* z 7 z

In pāda a *ity ekṣa* looks very much as if it were meant for *ity eka* but I doubt it: we might read the pāda *arā ° ° iti yacchan*. In pāda b read *ugrāu*, in c read *ghoṣo*, for d possibly 'rās trāṇam †vaṁta uta vandhure te.

*goṣṭha balim mrga ekasaṅgam prākramadhvaṁ ma-* [3] *hā suvaṇ ca | abhīśavo hatānena vṛttram ayaṁ kṣattreṇa pra-* [4] *jayāstūgrā* z 8 z

In pāda a we might perhaps read *goṣṭhe* and accept the rest; in b a possible reading would be *prākramadhvaṁ mahāntaṁ savam ca*; in c read *vṛtram* and take 'hata as 3rd plural imperfect; in d read *kṣatreṇa* and °*ūgraḥ*.

*ā tiṣṭha jīṣṇus tara sāsahasvān sahasra-* [5] *vīra pramṛṇan yāhi śātr̥n. | triṣṭhi yoge kṛṇutām vī-* [6] *ryāṇi ud etām etaṁ ratham asya śagme* 9 z

In pāda b read *śātrūn*, in c *triṣṭhe* and probably *kṛṇutām vīryāṇy*, in d probably *śagamam*.

*aṣṭāu cakṣūṅsi kavaya-* [7] *s saṁ namanti svā prāg āśvā ratha dhāvayantaḥ anu praskāmbho dadhatīm pite-* [8] *va cakramāṇamāi dhatsvopasthe pratirāty āyuh* z 10 z

In pādas ab a possible reading is *namanty āśvāḥ ° āśvā ratham dhāvayanta*: pāda c can stand probably; in d *cakramāṇo 'smāi* may be acceptable. Pāda d is too long and *pratirāty* seems to be the intruding word.

*kavibhis sū-* [9] *thas saratham vibaddhas svayaṁ dhanur dhanar dhanuttvye dadhānaḥ anuprāsyevān prati-* [10] *tivuddhyamāna śve-*

*bhya saṁtāya kavibhiḥ kṛtāni tebhiḥ te śarma yaśchantu* [11] *devāḥ*  
z 4 z

Read: kavibhis sūtas sarathaṁ vibaddhas svayaṁ dhanur †dhanuttvye dadhānaḥ | anuprāsyaenvāt pratibudhyamāno 'śvebhyāḥ saṁtatya kavibhiḥ kṛtāni tebhiḥ te śarma yacchantu devāḥ z 11 z kāṇḍaḥ 3 z

The emendations in cd are not compelling; dhanuttvye would seem to be a locative meaning "in the bow-case"; perhaps saṁtāya might stand as gerund. The transliteration "tebhiḥ te" is not certain; Bm has "tebhiḥve".

This hymn obviously belongs with the two preceding. The variants given by Bm are clearly only copyists errors: it will be noticed that at the end of f162a14 an initial "a" is written and then repeated at the beginning of line 15; Bm writes this initial twice, which would seem to indicate that Bm was copied directly from the birchbark. A similar case appears at the end of f162b9 and again Bm doubles "ti".

13

(Ś 11. 6 in part.)

[f162b11] *agnim vrūmo vanaspatīn oṣadhīn atu vīrudhaḥ indram*  
[12] *vṛhaspatīm sūryam te no muñcantv aṇhasaḥ* z 2 z *vrūmo*  
*rājānam varuṇam vi-* [13] *ṣṇum atho bhagam | aṇśam vivasvantaṁ*  
*vrūmas te* z 3 z *gandharvāpsaraso vrūmo aśvi-* [14] *nā vrahmanas-*  
*patīm | aryamā nāma yo devas te* z 4 z *vātaṁ vrūmaḥ parjanya*  
[15] *antarikṣam atho diśaḥ āśās ca sarva vrūmas te* z 5 z *ahorātre*  
*idaṁ vrū-* [16] *mas sūryāścandramasā ubhā | ādityān sarvān vrūmas*  
*te no muñcantv aṇhasaḥ* [17] z 6 z *muñcantu mā śapathyā*  
*ahorātre atho vṛṣā | somo mādityo mu-* [18] *ñcatu yam āhuś can-*  
*dramā iti* z 7 z *pañca rājyān vīrudhān somaśśre-* [19] *śṭhāni*  
*vṛṇmasi | bhaṅgo darbhō yadas sahas te no muñcantv aṇhasaḥ*  
z 8 z *ye grā-* [20] *myas sapta paśava āraṇyā uta ye mṛgās śakuntān*  
*pakṣiṇo vrūmas te* z 9 z [f163a] *bhavāśarvā idaṁ vrūmā ugraḥ*  
*paśupatiś ca yaḥ | iṣūr yā eṣā vidmas te no ñcantv aṇ-* [2] *hasaḥ*  
z 10 z *kā* 4 z

In line 11 of f162b the letters ṣadh of oṣadhīn are marred but enough is left to indicate the correct transliteration.

Read: agnim vrūmo vanaspatīn oṣadhīr uta vīrudhaḥ | indram vṛhaspatīm sūryam te no muñcantv aṇhasaḥ z 1 z vrūmo rājānam varuṇam mitram viṣṇum atho bhagam | aṇśam vivasvantaṁ vrūmas

te ° ° z 2 z gandharvāpsaraso vrūmo aśvinā vrahmaṇaspatim |  
 aryamā nāma yo devas te ° ° z 3 z vātaṁ vrūmaṣ parjanyaṁ  
 antarikṣam atho diśaḥ | āśās ca sarvā vrūmas te ° ° z 4 z  
 ahorātre idaṁ vrūmas sūryācandramasā ubhā | ādityān sarvān  
 vrūmas te no muñcantv aṇhasaḥ z 5 z muñcantu mā śapathyād  
 ahorātre atho uśāḥ | somo mādityo muñcatu yam āhuś candramā  
 iti z 6 z pañca rājyāni vīrudhān somaśreṣṭhāni vrūmasi | bhaṅgo  
 darbho jyadas sahas te no muñcantv aṇhasaḥ z 7 z ye grāmyās  
 sapta paśava āraṇyā uta ye mrgāḥ | śakuntān pakṣiṇo vrūmas te  
 ° ° z 8 z bhavāśarvā idaṁ vrūma ugraṣ paśupatiś ca yaḥ | iśūr  
 yā eṣāṁ vidmas te no muñcantv aṇhasaḥ z 9 z kā 4 z

This hymn and the next give the stanzas which are Ś 11. 6 except  
 stt 3, 20, and 23; thus there are left 20 stt which we would have  
 expected to be divided evenly between this hymn and the next. It  
 will be noticed that the stanza numbers given in the ms for this  
 hymn are 2-10, but that does not seem to justify taking the first  
 stanza of the next hymn into this one.

In 2b mitram has been supplied from Ś and in 6b uśāḥ has been  
 adopted from it.

## 14

(Ś 11. 6 in part.)

[f163a2] yajñam vrūmo yajamānam ṛcās sāmāni bheṣa-[3]jā |  
 yajūṁsi hotār vrūmas te z 1 z ṛtūn vrūma ṛtavatīn ārtavāṁm uta  
 hāyi-[4]nas samān samvatsarān mājahas te z 2 z divaṁ vrūmo  
 nakṣattrāṇi bhūumaṁ ya-[5]kṣāṇi pārvatān. samudrā nadyo veśam-  
 tās te z 3 z sapta ṛṣiṇ vā idaṁ vrū-[6]mo po devīm prajāpatīm  
 pitṛn yamaśreṣṭhāni vrūmas te z 4 z viśvān devān i-[7]daṁ  
 vrūmas satyasandhān ṛtāvṛdhāḥ viśvābhīṣ patnībhis sākaṁ te no  
 muñca-[8]ntv aṇhasaḥ z 5 z ādityā rudrā vasavo devā dāivā  
 atharvaṇaḥ aṅgi-[9]raso manīṣiṇas te z 6 z ye devā diviśado  
 antarikṣasadaś ca ye | [10] pṛthivyāṁ cakrā sṛjas te z 7 z ye devā  
 dakṣiṇataṣ pascāt prāñca u-[11]detu naṣ puraś cakrā uttarād viśve  
 devā dakṣiṇataṣ pascāt prāñca udetu na-[12]ṣ puraś cakrā uttarād  
 viśve devās sametu te z 8 z rāyān vrūmo rakṣāṁsi [13] sarpān  
 punyajanān uta | mṛtyūn ekaśataṁ vrūmas te no muñcantv aṇhasaḥ  
 z [14] z 9 z yā devīṣ pañca pradīśa ye devā dvādaśa tuvaḥ samvat-  
 sarasya [15] te daṁṣṭrās te nas santu sadā śivāḥ z 10 z bhūtān  
 vrūmo bhūtapatiṁ bhūtānā-[16]m uta yas patih bhūtāni sarvā



*vrūmas te no muñcantv añhasaḥ z kā 5 z [17] z z iti tṛtīyo  
nuvākaḥ pañcadaśaḥ z z*

Read: yajñam vrūmo yajamānam ṛcas sāmāni bheṣajā | yajūṁṣi  
hoitrā vrūmas te no muñcantv añhasaḥ z 1 z ṛtūn vrūmo ṛtuvatīn  
ārtavān uta hāyanā | samās samvatsarān māsāṁs te ° ° z 2 z  
divam vrūmo nakṣatrāṇi bhāumaṁ yakṣāni parvatān | samudrā  
nadyo veśantās te ° ° z 3 z sapta ṛṣiṇ vā idaṁ vrūmo 'po  
devīḥ prajāpatim | pitṛn yamaśreṣṭhān vrūmas te ° ° z 4 z  
viśvān devān idaṁ vrūmas satyasandhān ṛtāvṛdhāḥ | viśvābhiḥ  
patnībhis sākaṁ te ° ° z 5 z ādityā rudrā vasavo devā dāivā  
atharvaṇaḥ | āngiraso manīṣiṇas te ° ° z 6 z ye devā diviṣado  
antarikṣasadaś ca ye | pṛthivyām śakrā śritās te ° ° z 7 z  
eta devā dakṣiṇataḥ paścāt prāñca udetā naḥ | puraś śakrā uttarād  
viśve devās sametya te ° ° z 8 z arāyān vrūmo rakṣāṁsi  
sarpān punyajānān uta | mṛtyūn ekaśataṁ vrūmas te no muñcantv  
añhasaḥ z 9 z yā devīḥ pañca pradīśo ye devā dvādaśa ṛtavaḥ |  
samvatsarasya te daṁṣṭrās te nas santu sadā śivāḥ z 10 z bhūtaṁ  
vrūmo bhūtapatim bhūtānām uta yas patih | bhūtāni sarvā vrūmas  
te no muñcantv añhasaḥ z 11 z kā 5 z iti pañcadaśe kāṇḍe tṛtīyo  
'nuvākaḥ zz

15

[f163a17] yovad dyāur yāva-[18]t pṛthivī yavāt pary eti sūryaḥ  
tāvat tvam ugrośadhī pari pāhy arundhati z [19] z 1 z ariṣṭas  
tvākhanat pariṣīhāya khaṇāmī tvā dvīpāc catuṣpād a-[20]smākaṁ  
sarvasatvanāpuraṁm. z 2 z tevānām aśi svasā m\* \* \* [f163b] si  
siñcanī | yaṁ jīvam aśnuṣe tvam na sa riṣyāt pāuruṣaḥ z 3 z  
arundhati nāmā-[2]si tṛtīyasyām ito divi | tatṛāmṛtasya rohaṇam  
tena tvāśchāvādāmasi z 4 z [3] chandhāpo dadyāś chande kulajyā  
uta | śam vātāś śam vṛhaspatiḥ śam te tapatu sū-[4]ryaḥ śam ta  
indrāgni bhavatām śam rātri pravi dhīyatām. śam te pṛthivyām  
viru-[5]dhāḥ saha vas santv ośadhīḥ z bahvikṛtvām avidham  
ośadhi vīryāvati | arundha-[6]ti tvām aharṣim ito mā pārayān iti  
z abhiprepsī upajīvantim agadha-[7]ś ced arundhati | eṣā ca  
viśvabheṣajā devī vātikṛtāś cana z anīṣīncana-[8]ś cakrurudhy agado  
vāi bhaviṣyasi | vātikṛtasya bheṣajy āgam devy arundhati z 10 z  
[9] z kāṇḍa z

The ms seems to correct avidham in f163b5 to avigam. At the  
end of f163a20 Bm has svasā mā \* \* .

Read: yāvad dyāur yāvat pṛthivī yāvat pary eti sūryaḥ | tāvat

tvam ugra oṣadhe pari pāhy arundhati z 1 z ariṣṭas tvākhanat  
 pariṣṭhāya khanāmi tvā | dvipāc catuspād asmakaṁ sarvam astv  
 anāturam z 2 z sā devānām asi svasā m\* \* \* si siñcanī | yaṁ  
 jīvam aśnuṣe tvam na sa riṣyāt pūruṣaḥ z 3 z arundhati nāmāsi  
 ṛṭṭiyasyām uto divi | tatrāmṛtasya rohaṇaṁ tena tvācchāvadāmāsi  
 z 4 z śam ta āpo yā dudhyās śam te kūlajā yā uta | śam vātas śam  
 vṛhaspatiḥ śam te tapatu sūryaḥ z 5 z śam ta indrāgnī bhavatām  
 śam rātri prati dhīyatām | śam te pṛthivyām vīrudhaḥ saha vas  
 santv oṣadhīḥ z 6 z bahvīkṛtām tvām avidham oṣadhe vīryāvati |  
 arundhati tvām ahaṣam ito mā pārayān iti z 7 z †abhiprepsī  
 upajīvanti† magadhaś ced arundhati | eṣā ca viśvabheṣajī devī  
 vātīkṛtasya naḥ z 8 z †aniṣiñcanaś cakrurthy† agado vāi bhaviṣyasi |  
 vātīkṛtasya bheṣajy āgan devy arundhati z 9 z kāṇḍah 1 z

St 2 For pādas cd see RV 10. 97. 20; VS 12. 95; TS 4. 2. 6. 5.

St 3 For pāda a see Ś 5. 5. 1d; Ppp 6. 4. 1d: pāda b might have  
 been something like sā vārām asi siñcanī, but there is nothing to  
 support such a reading. For cd cf RV 10. 97. 17; Ś 6. 109. 2.

St 5 For cd cf Ś 7. 69. 1ab.

St 6 Pāda b is Ś 7. 69. 1d.

St 7 Pāda d as here is Ppp 5. 23. 2d; in Ś 4. 17. 2d pārayād  
 stands: pārayān seems possible here but pārayād would be better.  
 Of pāda a I am doubtful.

St 9 Pāda c is Ś 6. 109. 3c.

## 16

[f163b9] arundhatyas yaṁ vadante grāvāṣ pravrajinīr iva | imā  
 tvaram i- [10] va gaśchāmāvadhiṁ kṛṇu mātīm z 1 z imām me tvam  
 jarāmṛtyam puruṣam [11] kṛṇv ādhe | rājñī sarvāsām asy  
 oṣadhīnām arundhati z 2 z trāyamā- [12] nā hy asi jīvalā vīryāvati |  
 arundhati tvam tasyāmi viśasya viśadūṣa- [13] nī z 3 adigdhena ca  
 viddhasyāghasyāghaviṣa ca yā | arundhati tvam tasyā- [14] si viśa-  
 śasya viśa dūṣaṇī z 4 z āhena ca daṣṭasyāghasya z vācīkāre- [15] nā  
 ca kṣuptasya z bhavena ca z śarveṇa ca z paśupatinā ca kṣuptasya  
 z 10 z [16] z kāṇḍah 2 z

Read: arundhatyas saṁ vadante gāvaṣ pravrajinīr iva | imām  
 tvaram ava †gacchāmāvadhiṁ kṛṇu mātīm† z 1 z imām me tvam  
 jarāmṛtyum puruṣam kṛṇv oṣadhe | rājñī sarvāsām asy oṣadhīnām  
 arundhati z 2 z trāyamānā hy asi jīvalā vīryāvati | arundhati tvam

tasyāsi viśasya viśadūṣaṇī z 3 z ādigdhena ca viddhasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 4 z ahinā ca daṣṭasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 5 z vātikāreṇa ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 6 z bhavena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 7 z śarveṇa ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 8 z paśupatinā ca kṣiptasyāghasyāghaviṣā ca yā | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī z 9 z kāṇḍaḥ 2 z

St 1 With pāda a cf RV 10.97.22a. In cd we might read gacchāmāvadhyam kṛṇāvāma tam.

St 4 In pāda a ādigdhena seems more probable than the ms reading.

## 17

[f163b16] ugreṇa ca devena ca kṣuptasya z mahādevena ca kṣuptasya z ī-[17]śanena ca kṣuptasya aghasyāghaviṣā ca yā | yat prthivyām viṣam vīratsūr ya-[18]d viṣam z 3 z yad oṣadhībhyas sambharanti vrāhmāṇo minaye viṣam | yad vrahma-[19]nās sambharanti tiṣṭham āśīd viṣam viṣam. z 4 z ma kṣupto mrtyunā ya-[20]\*e\*o dr̥ṣṭas tyāṣṭhadāṁsmabhi | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī [f164a] z 5 z saṁjīsmā muktvā yaśmād ārsyo lokam uttamam apā-[2]vakiya svāpātrenādhi jīvapurāhi z 6 z kā 3 z

Read: ugreṇa ca devena kṣiptasyāghasyāghaviṣā ca yā | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī z 1 z mahādevena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 2 z īśanena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 3 z yat prthivyām viṣam vīrutsu yad viṣam | arundhati ° ° ° z 4 z yad oṣadhībhyas sambharanti vrāhmāṇo menaye viṣam | arundhati ° ° ° z 5 z yad vrahmaṇā sambharanti tr̥ṣṭam āśīd viṣam viṣam | arundhati ° ° ° z 6 z saṁkṣipto mrtyunā ya\*e\* yo daṣṭas tr̥ṣṭadāṁsmabhiḥ | arundhati tvaṁ tasyāsi viśasya viśadūṣaṇī z 7 z †saṁjīsmā muktvā yaśmād ārsyo† lokam uttamam | †apāvakiya svāpātrenādhi jīvapurā ihi z 8 z kā 3 z

In the top margin of f164a the ms. has "yu" as a correction of yaśmād in st. 8: Bm has yaśmād.

Where the ms is broken at the beginning of f163b20 Bm does not give the e and o which are visible on the birchbark.

St 8d is § 5. 30. 6d.

## 18

[f164a3] *apsaraso divo divo hi kṣattrivo hi bhinadmi mehanam  
vya taṇḍālaṁ* [4] *vy arjunam upa vṛtraṁ bhinaddi va z 1 z*

The first hemistich seems to be past mending; it may be that there has been some omission, and that what seems to be the first two pādas is a relic of more; also there seems to be a dittography of the syllables "vo hi"; for mehanam mohanam would seem rather better. In b I would suggest *vi taṇḍālaṁ* (meaning unknown to me), and for d *apa vṛtraṁ bhinadmi vaḥ*.

*viśvajanyāṣ pañcanyā mahārukṁ śi-[5]khaṇḍinī | sarvā indrasya  
vajreṇa hatā vudbudayā tava z 2 z*

Read: *viśvajanyāṣ pañcanyā mahārukṁś śikhaṇḍinīḥ | sarvā  
indrasya vajreṇa hatā budbudayā tava z 2 z*

[6] *andhācīm asitācīm ullūkhalasya vudhnena ahitaṁ vatsapam  
jahi z 3 z*

Probably the first two words (making pāda a) may be taken as proper names and allowed to stand; in b read *ullūkhalasya bu°*. One is inclined to suspect that a third pāda has been omitted before *ahitaṁ*.

[7] *dūrād enāṣ prapaśyam āpatantīr atho divaḥ devānā havyamo-  
hanīm indro psa-[8]raso hanat. z 4 z*

In pāda a read *prapaśyam*; colon after b: in c read *devānām °mohanīr*, in d *°psaraso*.

*ahatāpatāyati khalād iva yātudhānyaḥ imaṁ ga-[9]śchataḥ z 5 z*

For pāda a read *āhatā āpatayanti*; the last two words seem to be a relic of pādas cd.

*divaṁ gaśchantu divyās saro gaśchantu sārasi | ulam ālasya yo  
[10] gulas tad agaśchanty āsurāḥ z z*

Read *gacchantu* in a and b, *sārasiḥ* in b: for c I have no suggestion, in d read *āgacchanty āsurāḥ*.

*ya skandike va skandike parācīr apañṛ-[11]tya taś śārṅgena śunā  
saha z 7 z*

Read: *ye skandike ye 'skandike parācīr upañṛtyathaḥ | śṛṇāmi  
ghorā vaḥ pṛṣṭis śārṅgena śunā saha z 7 z*

This restoration is hardly more than a possibility; pāda c is restored from stanza 9.

*yaś śāṅgaṁ hiraṇyadaṁ aśvā divyaṣ pa-[12]riplavaḥ tasyāhaṁ  
nāma jagrabhā asmā ariṣṭatātaye z 8 z*



Read: yac śārṅgaṁ hiraṇyadaṁ yaś ca divyaṣ pariplavaḥ |  
tasyāhaṁ nāma jagrabhāsmā ariṣṭatātaye z 8 z

In pāda a we might consider sāraṅgaṁ, or cāṅgaṁ.

[13] kaṅkate vīrṇa parācūr apantṛyātāś śrṇāmi ghorā va prṣṭi  
vrahmaṇā kika-[14]sā uta z 9 z

For pāda a something like ye 'kaṅkate vīrṇāḥ might be possible;  
then read b as in st 7, also c. The difficulties in ab are obvious.

ekatnyaṁ sadagvavatī catasra udakaṁ guvaś śivā daśa sru-[15]tā  
daśa keśinīṣ pañcaviṁśatīḥ z 10 z

The birch-bark corrects to (eka)ṇyaṁ śa; Bm has ekarṇam śa°.

Read: ekāntaṁ śatagvavatī catasra udukeguvaḥ | śivā daśa srutā  
daśa keśinīṣ pañcaviṁśatīḥ z 10 z kāṇḍaḥ 4 z

It will be evident that ekāntam is just a guess; perhaps udakaṁ-  
guvaḥ would be as acceptable as uduke°; this stanza is not the sort  
that generally concludes a hymn of this type.

## 19

[f164a15] yadim uluṁgulukābhyo psarā-[16]bhyo karaṁ namaḥ  
yāś prayamkhe prayamkhayante saṁtvānena mālvyāvah z 1 [17]  
yāś purastād ācaranty āra sākaṁ sūryasya raśmibhiḥ z 2 z yādharād  
āca-[18]ranty arasāt saruṣā saha z 3 z yaś paścād ācaranty andhena  
tamasā saha z [19] yā uttarād ācaranti varṣeṇa vidyutās saha z 4 z  
yā adhastād udi-[20]kṣante śacakṣu kanikratī z 5 z yā upariṣṭhād  
avikṣyante nīlavyaktā-[f164b]ni bibhratī z 6 z yā antarikṣe rāyanti  
vātena reṣmaṇā saha | yā nadī-[2]r iti catasrah z 7 z idam uluṁ-  
gulukottarā z 8 z kāṇḍaḥ 5 z z [3] iti caturtho nuvāka pañcadaśaḥ z

Read: idam †uluṁgulukābhyo 'psarābhyo 'karaṁ namaḥ | yāś  
preṅkhe preṅkhayante sāntvanena mālvyayā vā z 1 z idam ° ° °  
namaḥ | yāś purastād ācaranti sākaṁ sūryasya raśmibhiḥ z 2 z idam  
° ° ° namaḥ | yā adharād ācaranty arasās sarasās saha z 3 z  
idam ° ° ° namaḥ | yāś paścād ācaranty andhena tamasā  
saha z 4 z idam ° ° ° namaḥ | yā uttarād ācaranti varṣeṇa  
vidyutā saha z 5 z idam ° ° ° namaḥ | yā adhastād udiḥkṣante  
sacakṣuṣaḥ karikratīḥ z 6 z idam ° ° ° namaḥ | yā upariṣṭhād  
avekṣante nīlavyaktāni bibhratīḥ z 7 z idam ° ° ° namaḥ | yā  
antarikṣe rāyanti vātena reṣmaṇā saha z 8 z idam ° ° °  
namaḥ | yā nadīṣ pratigāhante saṁrabhya kanyayā vayaḥ z 9 z idam  
° ° ° namaḥ | yāś tīrtham avagāhante 'ghnyas śvasatīr iva  
z 10 z idam ° ° ° namaḥ | yāś samudrād uccaranty uccārī

ghoṣān karikratīḥ z 11 z idam ° ° ° namaḥ | yā gacchanti  
janam icchantiṣ prahitaṁ bahu z 12 z kāṇḍaḥ 5 z iti pañcadaśe  
kāṇḍe caturtho 'nuvākaḥ z

For the reading in f164a15 Bm gives ūlūm° and in f164b2 it  
gives ulvaṁ°.

St 1 For pāda b see § 2. 2. 5d; for cd see Ppp 7. 13. 4.

St 2 For cd see Ppp 7. 13. 2.

St 6 Pāda d has appeared as Ppp 7. 13. 6b; I am not yet sure  
that sacakṣusaḥ is a good emendation.

St 9 For the last four stanzas (iti catasraḥ) I have rearranged  
the material given as Ppp 7. 13. 10-12. The form in which this  
hymn is edited is open to objection but I believe it has some merit.

## 20

[f164b3] tvaj jātā rudra śantamā no hi no babbhūjyā bhe-  
[4]ṣajebhiḥ vikṣmān yāvayāśmad vy oho mevaś cātayāśmad viṣūci  
z 1 z [5] tvaṁ devānām asi rudraś śreṣṭhaḥ tapastavas tavaśam  
ugravāho | harinī ya sā [6] manasā modamānā babbhūjavyatha  
rudrasya sūno z 2 z tvaṁ hi no viraṇ [7] ire bheṣajebhir uruṁ no  
vaṁna maghavo marutvaṁ kacā naṣ pātum aṇhasa sva-[8]sti  
viśvābhītir apa sedhāsmat. z 3 z tvaṁ hi no vṛṣabha cakṣase ṣṭhā  
yusme [9] rudrāyogrāya mīdhuse | kṣīravīrāya pra bharāmahe  
matim yathā naś śam [10] aso dvipade śam catuṣpade z 4 z kva  
cetu rudra hasto mṛlayā ko jalā-[11]ṣaḥ apibhartā rapaso dāivyasya  
z 5 z pari nidadhīre tv asmat syene va-[12]siṣṭhā pṛtadān amīvāḥ  
ārādhanānsānā vratanājāitāḥ z 6 z ahaṁ dhanu-[13]r haritaṁ  
bibharṣy ahaṁ niṣkaṁ rajataṁ viśvarūpaṁ arhaṁ nidham te viṣaṁ  
ejam na te dū-[14]raṁ nu pariṣṭhāsthi te bhava sadyaḥ sarvān  
paripaśyāmi bhūmim z 7 z namas te [15] stu vidyute | namas te  
stanayitnuve | namas te stv aśmane | yenā dūrāt pradīja-[16]ssasi  
z 8 z mā devānāmm ugrarājam asmākaṁ puruṣa riṣaṁ rakṣān-  
[17]si yasmād rakṣānsi nāśayāmasi vrahmaṇā z 9 z vrahmaṇeto  
nā-[18]śayāmo ya divim cāṅgeṣv āruhat. | śalyāṁ yakṣmasyāto  
ropiṣ ta i-[19]to vi nayāmasi z 10 z

Read: tvaj jātebhī rudra śamtamebhiś śataṁ himā bhūjiya  
bheṣajebhiḥ | vi yakṣmān yāvayāśmad vy aṇho vy amīvāś cāta-  
yāśmad viṣūciḥ z 1 z tvaṁ devānām asi rudra śreṣṭhaḥ tavastamas  
tavaśam ugrabāho | harinī yā sā manasā modamānā babbhūvitha  
rudrasya sūno z 2 z tvaṁ no viraṇ īraya bheṣajebhir uruṁ no

vāmaṁ maghavo marutvan | †kadā naṣ pātum aṁhasaḥ svasti viśvā  
 abhītīr apa sedhāsmat z 3 z tvaṁ hi no vṛṣabha cakṣamīthā asmāi  
 rudrāyogrāya mīdhuṣe | kṣīravīrāya pra bharāmahe matiṁ yathā  
 naś śam aso dvipade śaṁ catuṣpade z 4 z kva cit te rudra mṛṣayākur  
 hasto yo asti bheṣajo jalāṣaḥ | apabhartā rapaso dāivyasya z 5 z  
 pari nidadhire tv asmac śyenī vasiṣṭhā †pṛtadān amīvāḥ | ārād  
 dhvaṁsayāinā ārād vratenājāitāḥ z 6 z arhan dhanur haritaṁ  
 bibharsy arhan niṣkaṁ rajataṁ viśvarūpam arhann idam dayase  
 viśvam ejat | na te dūraṁ na pariṣṭhāsti te bhava sadyaḥ sarvāṁ  
 pari paśyasi bhūmim z 7 z namas te 'stu vidyute namas te stana-  
 yitnave | namas te 'stv aśmane yenā dūrāt praty asyasi z 8 z mā  
 devānām ugra rājan asmākaṁ puruṣā riṣan | rakṣāṁsy asmad  
 rakṣāṁsi nāśayāmasi vrahmaṇā z 9 z vrahmaṇeto nāśayāmo ya  
 †diviṁ cāṅgeṣv aruhat | śalyāṁ yakṣmasyātho ropīs tā ito vi  
 nayāmasi z 10 z kāṇḍaḥ 1 z

St 1 This is an adaptation of RV 2. 33. 2.

St 2 For ab see RV 2. 33. 3; pādas cd have no parallel and d  
 seems doubtful though each word is clear enough.

St 3 This stanza seems to be a debased mixture of RV 2. 33. 4c,  
 6a, and 3cd.

St 4 Pāda a here is a variant of RV 2. 33. 7d; our next stanza  
 is an adaptation of RV 2. 33. 7, without its pāda d.

St 7 Cf RV 2. 33. 10abc and Ś 11. 2. 25cd. There is confusion  
 here but I cannot make a more orderly arrangement.

St 8 Cf Ś 1. 13. 1; RVKh 4. 4 (Schefftelowitz p 113).

## 21

[f164b19] nayāmi tvāṁ paśupati ghr̥tenājyena [20] vardhayan.  
 yaṁ dviṣmo yaś ca no dveṣti tasya veṣaḥ kariṣyatāḥ z 1 z adhi  
 [f165a] vr̥taṁ paśupati dvipade me catuṣpade | prasūto yatra jagh-  
 natas tato memāparaṁ vṛṣā z 2 [2] yā vām rudrās śivā tanū yā vām  
 santy arogiṇī | yā vām āyusmatī tanūs tābhi- [3] n no mṛtaṁ yuvaṁ  
 z 3 z na pra mṛlānti vrajino vratāni satyaṁ janvanto di vidathā  
 vada- [4] ntaḥ yāsyeme rudasī ubhe saṁ yukte mahasā hr̥dā | sa  
 prajānām prajāpati sā- [5] dhū varṣati varṣati | sa veda ratnaṁ  
 bheṣajaṁ devebhyas paryābhr̥taṁ tena no mṛlātaṁ yuvaṁ. [6] z 4 z  
 jivātave na martave atho ariṣṭatātaye z saguṇā sāsate samyuktā  
 [7] valāya kaṁ | teṣāṁ yad indriyaṁ vr̥ha cita rocita rocanā z 5 z  
 ete rocane vr̥- [8] hatī antarīkṣe atho divaḥ tābhyām aprahinas

*sarvavirañ ariṣyate z 6 z [9] sarvavirāñ ariṣyanto rocana adhi  
tasthimā | yathā naṣ tripunavad vasu divaḥ [10] kṣubhyo psu  
sūryaḥ z z*

Read: *nayāmi vām paśupati ghr̥tenājyena vardhayan | yañ  
dviṣmo yaś ca no dveṣti tasya dveṣaḥ kariṣyathaḥ z 1 z adhi vrūtañ  
paśupati dvipade me catuṣpade | prasūtāu yatra jañghanatas tato  
me ṭmāparam vṛṣā z 2 z yā vām rudrā śivā tanūr yā vām asty  
aroginī | yā vām āyusmatī tanūs tābhir no mṛdatañ yuvām z 3 z  
ṭna pra ṭ mṛdanti vājino vratāni satyañ jinvantaḥ | adhi vidathañ  
vadantaḥ z 4 z yasyeme rodasī ubhe sañyukte manasā hr̥dā | sa  
prajānāñ prajāpatis sādhu varṣati varṣati z 5 z sa veda ratnañ  
bheṣajañ devebhyas paryābhṛtam | tena no mṛdatañ yuvām jīvā-  
tave na martave atho ariṣṭatātaye z 6 z saganās ṭsāsa te sañyuktā  
balāya kam | teṣāñ yad indriyañ vṛhac cittāñ rucitañ rocanam  
z 7 z ete rocane vṛhatī antarikṣe atho divaḥ | tābhyām ṭaprahinas  
sarvavirā na riṣyanti z 8 z sarvavirā na riṣyanto rocane adhi  
tasthima | yathā naṣ punavad vasu divaḥ kṣubhyo 'psu sūryaḥ z 9 z  
kāṇḍaḥ 2 z*

St 1 The second dual seems appropriate here in view of the next two stanzas.

St 2 Pādas cd are very uncertain: the form jañghnatas appears in RV 9.66.25 as genitive; and that would have to be the pronunciation here.

St 4 That a pāda c has been omitted seems very probable.

St 7 In pāda a saganās may be preferable; another adjective is perhaps concealed in sāsā.

## 22

[f165a10] *indrāgni huve prathamō hvayāmi | māruta śi-[11]vāñ  
hvayāmi viśvā devāñ imoho sam avantu me z 1 z tvañ prathamō  
mṛtatva-[12]m agni devo devatvañ prathamō jīgethaḥ tava divi  
hr̥dayañ sambabhūva manaḥ | [13] śivāpo jātavedo ni yaścha z 2 z  
agnāv agnir ity ekā z 3 z ye devā-[14]diviṣṭha ye prthivyāñ  
jātavedo ya udāv antarikṣa yad giriṣu parvateṣu [15] psv antas te  
devāśane yāvayād itaḥ z 4 z mittrañ digbhyas kr̥nuṣva jā-[16]tavedā  
āśābhir mittram adhipā vi paśyat. | mā no hiñsi divyenā-[17]gninā  
sasyena yantu māruta spardhamānā z 5 z vidyotamāna stanayan  
vr̥-[18]ṣevāṣi kanīkradat. bhīmaṣ parjanya te rathaś sāu naś śa  
yaśchatu z 6 z [19] yo vidvatam āsanīm ātanvanti mārutas salilād  
adhi | kr̥ṣīm no viśvavārā [f165b] yāvad anvā ni tanvatām z 7 z*



ye vidyutam āsanām pātayanty antarikṣād uta vātā di-[2]vaś ca  
tebhyo gr̥dbhyo namo stv ojase z 8 z tā yanti svaram̐kṛtā syonāś  
śivatamāś pa-[3]thā | sā nā indra imām vadhī mittram enena  
kṛṇmahe z 9 z darbhogra oṣadhī-[4]nām śakāṇḍo ajāyata | sa  
devāiś prahito yam āgam svastaye vṛṣā mṛdbhiḥ [5] maha sam̐vi-  
dhānaḥ z 10 z kāṇḍaḥ 3 z

Read: indrāgnī huve prathamō hvayāmi marutaś śivān | hva-  
yāmi viśvān devān imām homam avantu me z 1 z tvaṁ prathamō  
'mṛtatvam agne devo devatvaṁ prathamō jigetha | tava divi  
hṛdayaṁ sambabhūva sa naś śivāpo jātavedo nī yaccha z 2 z agnāv  
agniś carati praviṣṭa ṛṣṇām putro adhirāja eṣaḥ | tasmāi juhomi  
haviṣā ghr̥tena mā devānām yoyuvad bhāgadheyam z 3 z ye devā  
diviṣṭhā ye prthivyām jātavedo ya urāv antarikṣe | ye giriṣu  
parvateṣv apsv antas te devā āsanīm yāvayān itaḥ z 4 z mitraṁ  
digbhiḥ kṛṇuṣva jātaveda āśābhīr mitram adhipā vi paśyaḥ | mā  
no hīnsīr divyenāgninā sasyena yantu marutas spardhamānāḥ z 5 z  
vidyotamānas stanayan vṛsevāiśi kanikradat | bhīmaś parjanya te  
rathas sa varco naś ca yacchatu z 6 z ye vidyutam āsanīm ā tanvanti  
marutas salilād adhi | kṛṣīm no viśvavārā yāvad anyā nitanvatām  
z 7 z ye vidyutam āsanīm pātayanty antarikṣād uta vātān divaś ca |  
tebhyo gr̥dhrebhyo namo 'stv ojase z 8 z tā yanti svaram̐kṛtā syonāś  
śivatamāś pathā | mā na indra imām vadhīn mitram enena kṛṇmahe  
z 9 z darbha ugra oṣadhīnām śatakāṇḍo ajāyata | sa devāiś prahito  
'yam āgan svastaye vṛṣā mṛdbhiḥ saha sam̐vidānaḥ z 10 z kāṇḍaḥ 3 z

St 3 For this see Ppp 13. 9. 1.

St 8 A pāda c appears to have been omitted here.

St 9 I am not certain about the latter part of this.

### 23

[f165b5] vṛṣākhyasyāsurasya menir asi tā-[6]nvā tathā veda  
katamasya ko vidasyo vamaśāt. tām̐nābhyam akāna dvādaśā-  
[7]hnani vṛkṣaye z 1 z aṣṛṇme tigmasyāhatam indrāgnibhyām  
suśaṁsataḥ [8] tena sedāmayu dādati kṛṣiṁ me mā vadīr iti śasyan  
me mā vadīr iti z 2 z [9] marataḥ pravṛghno divaḥ kṣudrebhi  
raśmibhiḥ udumbarasya śākhayā cakṣu-[10]śāsanām yāvayād itaḥ  
z 3 z maruto mṛlayāti no divaś śukrebhi ra-[11]śmibhiḥ udumba-  
rasya śākhayā vicakṣuśāsanam yāvayād itaḥ z [12] z 4 z vantā  
bhuvantam ā krāma parvatād adhi parvatam. giro pratiśru-[13]tā  
satī vṛkṣām bhamadbhi sāvayam. z 5 z yad ānyā tvā satyā niyā

[14] vanyā paribhūr nyā māno pratiśrutas satī taṇaṁ bharamagdhī māvayaṁ z 6 z [15] uṣatī nāmāsi sadimṁdā nāma | anyām āsām gaścha yaṁ dvi-[16]śmas taṁ gaścha z 7 z parācīm anu savyataṁ parācy anundrava yadas tvā nā-[17]śayāmāsi vrahmaṇā vīryāvātā z 8 z vār bhavodakaṁ bhavodakasyo-[18]dakaṁ bhava kṣudrā kṣodiyasi bhūtvā yathehy adhamāṁ tamaḥ z 9 z syonā bhava śagmā bhava śivāś chivatarā bhava | phenād im ṛjīyāsi [19] bhūtvedaṁ sāsyaṁ upacāra z 10 z namas te stu vidyute namas te stana-[f166a]yitnave | namas tagne dūrehetī kṛṇvo mā no hiṁsīr dvipado mā catuṣpadaḥ z [2] z 11 z prati tvā sāsahāsahaḥ saḥāṁ saḥā pratiroddhum asi | ihendram i-[3]daṁ somahad bhūmyās tabhūṁ diviśrutam. z 12 z aphālakṛṣṭam akrāma mā [4] na indra imaṁ vadhāḥ yās samudrād uścanty utsabhyo yā nadībhyāḥ z 13 z [5] atyantas sarpo vāidyuto āsanāṁ yāvayād itaḥ z z ity atharvaṇika-[6]pāippalādayās sākhāyām pañcadaśaḥ kāṇḍās samāptāḥ z z [7] z kāṇḍaḥ 15 zz zz

Read: vṛṣākhyasyāsurasya menir asi tānvātathā vedaṁ kathamasya | kovidō 'sya tvāmāṣāt. tānvābhyām takāna dvādaśāhani vṛṣṭaye z 1 z asṛṇ me tigmasyāhatam indragṇibhyām suśānsataḥ | tena me tvāmāyā dadāti kṛṣṇim me mā vadhīr iti sasyaṁ me mā vadhīr iti z 2 z marutaḥ pra varṣanti no divaḥ kṣudrebhī raśmibhiḥ | udumbarasya śākhayā cakṣuśāsānim yāvayān itaḥ z 3 z maruto mṛdayanti no divaś śukrebhī raśmibhiḥ | udumbarasya śākhayā vicakṣuśāsānim yāvayān itaḥ z 4 z tvantā bhavantam ā krāma parvatād adhi parvatam | girāu pratiśritā satī vṛkṣāṁ tvāmābhi sāvayaṁ z 5 z tvad ānyā tvā satyā niyā vanyā paribhūr nyā | sānau pratiśritā satī baṇaṁ tvāmābhi bharamagdhī māvayaṁ z 6 z uṣatī nāmāsi sadimṁdā nāma | anyām āsām gaccha yaṁ dviśmas taṁ gaccha z 7 z parācīm anu samvataṁ parācy anu nirdrava | adas tvā nāśayāmāsi vrahmaṇā vīryāvātā z 8 z vār bhavodakaṁ bhavodakasyodakaṁ bhava | kṣudrād kṣodiyasi bhūtvāthehy adhamāṁ tamaḥ z 9 z syonā bhava śagmā bhava śivāś chivatarā bhava | phenād im ṛjīyāsi bhūtvedaṁ sācyam upācara z 10 z namas te 'stu vidyute namas te stanayitnave | namas te 'gne dūrehetē kṛṇmo mā no hiṁsīr dvipado mā catuṣpadaḥ z 11 z prati tvā sāsāha saḥāḥ saḥāṁ pratiroddhum asi | ihendra idaṁ sumahad bhūmyā astabhnod divi śritam z 12 z aphālakṛṣṭam ā krāmā mā na indredam vadhīḥ | yās samudrād uc caranty utsebhyo yā nadībhyāḥ | atyantas sarpo vāidyuto āsanīm yāvayād itaḥ z 13 z kāṇḍaḥ 4 z

ity atharvanikapāippalādāyāś śākhāyām pañcadaśaṣ kāṇḍas  
samāptaḥ z z kāṇḍaḥ 15 zz

St 1 The word vṛśākhyā is reported by MW as being the name of a magic formula recited over weapons; it might as well be the name of an asura. The suggestions made above are tentative: in d perhaps atanad might stand.

St 3 In pāda a perhaps pra vardhanti might be considered.

St 8 Pāda a is Ś 6. 29. 3d.

There is all too much left unsolved in emending this hymn: the general intent of it is fairly clear.





## THE KASHMIRIAN ATHARVA VEDA, BOOK EIGHTEEN EDITED WITH CRITICAL NOTES

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### *Introduction*

The eighteenth book of the Pāippalāda here presented is of moderate length: in arrangement of contents it differs somewhat from the other books and the implications of this difference are not wholly clear.

*Of the ms.*—This eighteenth book in the Kashmir ms begins f227b18 and ends f239b9, almost twelve folios. Most of the pages have 20 or 21 lines of script, a few have only 19. The birch-bark is in good condition throughout the book except for a break at the top of f236. There are, as heretofore, some marginal corrections.

*Punctuations, etc.*—The regular, almost unvaried, habit of the ms in this book is to use the colon (single bar) or virāma to indicate a pause, except at the end of hymns and to set off colophons: to set off colophons and numerals the period ("z") is used. After each hymn in this book, excepting three, a numeral is placed to indicate its order in the anuvāka: in two places the numerals are not correct, one of which, after hymn 7, seems surely to be a simple mistake, the other, after hymn 28, is a "6" instead of a "2"; in this latter case it is probable that a stanza numeral has taken the place of the kāṇḍa numeral. Stanzas are not numbered.

The book is divided into six anuvākas of unequal length: at the end of each of the first five anuvākas is the proper colophon, at the end of the last one stands only the general colophon marking the end of the book.

Accents are marked on several entire hymns and on a considerable number of stanzas in other hymns: accents are marked on 1. 1—3. 8 and 21. 1—23. 4, also on some stanzas in hymns 5, 7, 8, 12, 16, and 24.

*Extent of the book.*—This book as edited has 32 hymns divided into six anuvākas: again in this book the decad division of long hymns is made important and the arrangement of stanzas agrees



rather closely as between the Śāunikiya text and that of the Pāippalāda. Hymn 27 is prose. As in previous books a table is given here to present succinctly some statistics. Only nine stanzas are new.

1	hymn	has	3	stanzas	=	3
2	hymns	have	4	stanzas each	=	8
1	hymn	has	6	"	=	6
1	"	"	7	"	=	7
1	"	"	8	"	=	8
3	hymns	have	9	stanzas each	=	27
19	"	"	10	"	=	190
2	"	"	11	"	=	22
1	hymn	has	12	"	=	12
1	"	"	14	"	=	14
<hr/>						<hr/>
32						297

*Contents of the book.*—All of § Book 14 is here except a few stanzas; about half of § Book 13; § Book 15. 1 and 15. 2. 1; some stanzas from the beginning and from the end of Book 16; Book 17, but with omission of six stanzas; and as the last stanza of the book here stands § 18. 4. 89 which is the last stanza in § Book 18. In WT p. 1014ff Lanman gives a conspectus of the contents of Pāipp Book 18 and a discussion of the significance of the arrangement. He interprets the inclusion of parts, but not all, of § Books 15 and 16 as an acknowledgment by Pāipp that all the material of those books is regarded as belonging to its own text, and he interprets the inclusion of § 18. 4. 89 as an acknowledgment that all of § Book 18 is regarded as part of the Pāipp text. The manner in which the Kashmirian manuscript presents the material here may be vaguely comparable to quotation by pratika: but the method is not used in any previous book nor in Book 19; nor, I suspect, in Book 20; and quoting the last stanza of a book is not a common mode of indicating the use of the entire book. It must however be remembered that Books 12—18 of § are of different character from the rest of that collection. With some reservations I can think that the Kashmir manuscript means to intimate that it accepts more of § Books 15 and 16 than the parts actually written down.

The question concerning the funeral stanzas (§ Book 18) is somewhat different: the last stanza of § Book 18 has little or no

connection with the funeral stanzas but there it stands with them, whereas in Pāipp it stands as the last stanza of the anuvāka which is Book 17 in Ś. To some scholars it may seem more fittingly joined to the hymn to the sun (Indra as sun) than associated with the funeral stanzas. It occurs as the first stanza of RV 1. 105, a hymn which some ancient and modern commentators have thought alludes to an adventure of Trita in a well: the associations of Trita with Indra and the sun are fairly clear and perhaps sufficient to justify the position of the stanza with the material which is Book 17 of Ś. But there is still the question as to why the funeral stanzas are not in the Pāippalāda.

# ATHARVA VEDA PĀIPPALĀDĀ ŚĀKHĀ BOOK EIGHTEEN

## 1

(Ś 14. 1)

[f227b18] *athāṣṭādaśaṃ likhyate* zz [19] *oṃ namo gaṇeśāyā |*  
*oṃ namo jvālābhagavatyāi | oṃ namas tilottamāyāi* zz [20] *oṃ*  
*satyenottabhītā bhūmis sūryenottabhītā dyāuḥ ṛtenādityas tiṣṭha-*  
[f228a] *nti divi somo adhiśritaḥ somenādityā balinas somena prthivī*  
*mahī* [2] *atho nakṣattrāṇām eṣāṃ upasthe soma āhita | somaṃ*  
*manyate pāpivā-* [3] *n yat saṃpiśanty oṣadhim. | somaṃ yaṃ vrah-*  
*maṇo vidur na tasyāśnāpitārthivā* [4] *aśchadvidhānāir gupito*  
*bārhatāis soma rakṣitaḥ grāvṇām iśchrṇvaṃ tiṣṭhasi* [5] *a te na-*  
*nāti pārthivaḥ cittir vā vopabarhaṇāi cakṣur ā vadaty añjanaṃ |*  
*dyāu-* [6] *r bhūmiḥ kośa āsīd yad ayāt sūryā patim. | rāibhy āsīd*  
*anudeyī nārāṣaṇ-* [7] *sī nyocanī | sūryāyā bhadraṃ id vāso gātha-*  
*yetu pariṣkṛtaḥ |* [8] *stomā āsan paridhayaḥ kuvīraṃ śchanda*  
*upaśaḥ sūryāyā aśvinā varād a-* [9] *gnir āsit purogavaḥ somo*  
*vadhūyūr abhavad aśvinā stām ubhā varā | sūryāṃ yat pa-* [10] *tye*  
*śaṃsantīm manasā savitādadhāt | mano asyā ana āsī dyāur āsīd uta*  
*ścha-* [11] *dīh śukrāv anaḍvāhāv astām yad ayāt sūryāt patim. |*  
*ṛksāmābhyām upahi-* [12] *tāu gāvāu te sāmnav āitām. śrotraṃ ti*  
*cakre āsthām divi pañcā carācaraḥ* [13] *z 1 z*

In the right margin of f228a opposite line 10 is dhat.; the ms marks the accents in this hymn and in the next two.

For the invocation read: *athāṣṭādaśaṃ likhyate z z oṃ namo gaṇeśāyā z oṃ namo jvālābhagavatyāi z oṃ namas tilottamāyāi z z*

Read: satyenottabhitā bhūmis sūryenottabhitā dyāuḥ | ṛtenā-  
dityās tiṣṭhanti divi somo adhi śrītaḥ z 1 z somenādityā balinas  
somena pṛthivī mahī | atho nakṣatrāṇām eṣām upasthe soma āhitaḥ  
z 2 z somaṁ manyate papivān yat saṁpiṇṣanty oṣadhim | somaṁ  
yam vrahmāno vidur na tasyāśnāti pāṛthivaḥ z 3 z āchadvidhānāir  
gupito bārhatāis soma rakṣitaḥ | grāvṇām ic chrṇvan tiṣṭhasi | a te  
nāśnāti pāṛthivaḥ z 4 z cittir vāvopabarhaṇaṁ cakṣur vāvā-  
bhyañjanam | dyāur bhūmiḥ kośa āsīd yad ayāt sūryā patim z 5 z  
rāibhy āsīd anudeyī nārāsaṁsi nyocanī | sūryāyā bhadram id vāso  
gāthayāitu pariṣkr̥tam z 6 z stomā āsan paridhayaḥ kurīraṁ chanda  
opaśaḥ | sūryāyā aśvinā varāgnir āsīt purogavaḥ z 7 z somo  
vadhūyur abhavad aśvināstām ubhā varā | sūryām yat patye śaṁ-  
santiṁ manasā savitādadāt z 8 z mano asyā ana āsīd dyāur āsīd uta  
chadiḥ | śukrāv anaḍvāhāv āstām yad ayāt sūryā patim z 9 z  
ṛksāmābhyām upahitāu gāvāu te sāmānāv āitām | śrotraṁ te cakre  
āstām divi panthās carācaraḥ z 10 z 1 z

The first two anuvākas here [14 hymns] agree fairly closely in  
general with the wedding stanzas as given in Ś Book 14; the same  
number of stanzas appear in each version, but Ppp omits four which  
Ś gives and gives four which are new.

St 4. In pāda d Ś and RV have na te aś° and we might well  
read so here, assuming an error such as appears in the ms at the  
end of st 3.

St 6. In pāda d the correction follows RV.

## 2

## (Ś 14.1)

[f228a13] śuci te cakre yātyā vyāno aha āhataḥ ano manasmayaṁ  
sū-[14]ryārohat prayati patim. sūryāyā vahatuḥ pragāt savitā yam  
avasṛjat. | [15] aghāsu hanyante gāvaḥ phālguṇīṣu vi havyate |  
yad aśvinā pr̥schamānāv a-[16]yātām tricakreṇa vahatuṁ sūryāyāḥ  
kvāivam cakram vām āsīt kva deṣṭrāya tassva-[17]thuh yad ayātām  
śubhas pati vadeyaṁ sūryām upa | viśve devā anu tad vām  
a-[18]jānaṁ putras pitarāv avṛṇīta pūṣā | dve te cakre sūrye  
vrahmaṇā ṛtuṣā vi-[19]duḥ athāikaṁ cakram yad gūhā tad ardhā-  
tayā id viduḥ pra tvā muñcāmi varu-[20]nasya pāśācyena tvāba-  
dhnāt savitā suśevaḥ uruṁ lokaṁ sugam itra panthām [f228b]  
kr̥ṇomi tubhyaṁ sahaapatnī vadhūḥ arimṇaṁ yajāmahe sugandhim



*pativedanam. urvā-[2]rukam iva bandhanād yato muñca māmutaḥ  
 preto muñcata māmutas subaddhām a-[3]mutas karat. | yatheyam  
 indra mīdhvas suputrā subhagāsati | bhagas tveto na-[4]yatu  
 gr̥dyāśvinā tvā pra vahatām rathena gr̥hān gaścha gr̥hapatnī yathāso  
 [5] vaśinī tvaṁ vidatham ā vadāsi | iha priyaṁ prajāyā te samṛd-  
 dhyatā-[6]m asmin gr̥he gārhapatyāya jāgr̥vi | enā patyā tanvām  
 saṁ spr̥sasvām athā [7] cirvi vidatham ā vadāsi z 2 z*

In the right-hand margin, opposite line 15 is *pā°*, and opposite line 16 is *kvāikam*.

Read: *śuci te cakre yātyā vyāno akṣa āhataḥ | ano manasmayam  
 sūryārohat prayatī patim z 1 z sūryāyā vahatuḥ prāgāt savitā yam  
 avāsr̥jat | aghāsu hanyante gāvaḥ phalgunīṣu vy uhyate z 2 z yad  
 aśvinā prechamānāv ayātam tricakreṇa vahatum sūryāyāḥ | kvāikam  
 cakram vām āsīt kva deśtrāya tasthathuḥ z 3 z yad ayātam śubhas  
 patī vareyam sūryām upa | viśve devā anu tad vām ajānan putraḥ  
 pitarāv avṛṇīta pūṣā z 4 z dve te cakre sūrye vrahmāṇa ṛtuthā  
 viduḥ | athāikam cakram yad guhā tad addhātaya id viduḥ z 5 z  
 pra tvā muñcāmi varuṇasya pāsād yena tvābadhnāt savitā suśevāḥ |  
 urum lokaṁ sugam atra panthām kṛṇomi tubhyaṁ sahapatnyāi  
 vadhu z 6 z aryamaṇaṁ yajāmahe sugandhim pativedanam | urvā-  
 rukam iva bandhanād ito muñcāmi māmutaḥ z 7 z preto muñcati  
 māmutas subaddhām amutas karat | yatheyam indra mīdhvas  
 suputrā subhagāsati z 8 z bhagas tveto nayatu <hasta>gr̥hyāśvinā  
 tvā pra vahatām rathena | gr̥hān gaccha gr̥hapatnī yathāso vaśinī  
 tvaṁ vidatham ā vadāsi z 9 z iha priyaṁ prajāyā te sam ṛdhyatām  
 asmin gr̥he gārhapatyāya jāgr̥vi | enā patyā tanvaṁ saṁ spr̥sasvāthā  
 jirvir vidatham ā vadāsi z 10 z 2 z*

St 2. In pāda b aghāsu agrees with RV; Ś has maghāsu. In d the ms reading havyate may have arisen under some sort of influence from the late caus. pass. vāhyate.

St 6. This is Ś 14. 1. 58; pādas ab = Ś 19 ab.

St 7. For pāda d cf. especially VS 3. 60.

St 10. In pāda b other texts have jāgr̥hi; but Ppp reading is possible.

### 3

#### (Ś 14. 1)

[f228b7] *iḥāiva staṁ mā vi yāuṣṭam dīrgha-[8]m āyur vy aśnu-  
 tam. | kṛīlantāu putrān naptrībhir modanāu sve gr̥he | pūrvāparam*

[9] *ñ carato māyayāitāu śīśu krīlantāu pari jāto adhvaram. viśvany anyo bhū-*[10]*vanā vicaṣṭa ṛtūr anyo vidadhaj jāyate punaḥ navo navo bhavati jāyamāno* [11] *hnām ketur uṣasām ety agram. | bhāgam devebhyo vi dadhāty āyan pra candramās thi-*[12]*rate dīrgham āyuh parā dehi sāmulyam vrahmabhyo vi bhajā vasu | kṛtyāiṣā pa-*[13]*dvati bhūtvā jāyā viśate patim. nīlalohitam bhavati kṛtyāsakti-*[14]*r vy ajyate | edhante asyājñātayaṣ patir bandheṣu badhyate | āsrīrā tanūr bhava-*[15]*ti ruśati pāpayāmuyā | patir ya rścha vadhvo vāsasas svam aṅgam abhy u-*[16]*ṛute | āśāsanam vyāśāsanam atho adhivikartanam. | sūryāyāṣ paśya* [17] *rūpāni tāni vrahmota śumbhati | tṛṣṭam etad kaṭukam etad apāśavad vi-*[18]*ṣavam nāiṣadhattave | sūryām yo vrahmā veda sa id vadhūyam arhati | sa vāi ta syono* [19] *harati vrahma vāsas suman-galau | prāyaścittam yo dhyeti yena nāyā na ri-*[229a]*ṣyati | yuvaṁ bhagam sambharantas samaddham ṛtam vadantām ṛtyodyena | vrahmaṇas pate pati-*[2]*m asyāi rocayāmum cāru śumbhalo vadatu vācam etām. z 3 z*

Read: *iḥāiva staṁ mā vi yāuṣṭam dīrgham āyur vy āsnutam | krīlantāu putrāir naptṛbhir modamānau sve grhe z 1 z pūrvāparam carato māyayāitāu śīśu krīlantāu pari yāto adhvaram | viśvāny anyo bhuvanā vicaṣṭa ṛtūr anyo vidadhaj jāyate punaḥ z 2 z navo-navo bhavati jāyamāno hnām ketur uṣasām ety agram | bhāgam devebhyo vi dadhāty āyan pra candramās tirate dīrgham āyuh z 3 z parā dehi sāmulyam vrahmabhyo vi bhajā vasu | kṛtyāiṣā padvati bhūtvā jāyā viśate patim z 4 z nīlalohitam bhavati kṛtyāsaktir vy ajyate | edhante asyā jñātayaṣ patir bandheṣu badhyate z 5 z āsrīrā tanūr bhavati ruśati pāpayāmuyā | patir yad vadhvo vāsasas svam aṅgam abhyūrṇute z 6 z āśāsanam viśāsanam atho adhivikartanam | sūryāyāṣ paśya rūpāni tāni vrahmota śumbhati z 7 z tṛṣṭam etad kaṭukam etad apāśhavad viṣavan nāitad attave | sūryām yo vrahmā veda sa id vadhūyam arhati z 8 z sa vāi tat syono harati vrahmā vāsas suman-galam | prāyaścittam yo dhyeti yena jāyā na riṣyate z 9 z yuvaṁ bhagam saṁ bharathas samṛddham ṛtam vadantāv ṛtyodyena | vrahmaṇas pate patim asyāi rocayāmum cāru sambhalo vadatu vācam etām z 10 z 3 z*

St 1. In pāda b here and below in 13.3d dīrgham replaces viśvam or sarvam of other texts except PG. In d RV has sve grhe as here.

St 2. In pāda b only Ś has arṇavam; and in c only Ś has

viśvānyo, and vicaṣṭe appears only in MS and the two AV texts. In d ś has jāyase navaḥ, others as here. Further details in WT.

St 3. Only ś has the verbs in the second person.

St 9. Pāda b is given here as in ś; perhaps the reading of the ms could stand. In c ś has °cittim.

St 10. In pāda c amum is otiose but need not be omitted.

## 4

## (ś 14. 1)

[f229a2] ahed a-[3]sāgha na maro gamāthe imam gāvaṣ prajayā vardhayātha | śubham yatīdusṛ-[4]yās somavarcaso viśve devās kinn iha yaṁ manāṁsi | imam gāvaṣ prajayā [5] saṁ viśadhvam imam devānām i manāti bhāgam. | asmāi va pūthā marutaś ca [6] sarve asmāi vo dātā savitā suvāti | anṛkṣarā ṛjavas santu nthāyeno ye-[7]bhis sakhāyo yanti no vareyam. sambhagena sam aryamnā saṁ dhātā sṛjatu va-[8]rcasā naḥ yan mānagnā jaghnam aśvinā yena vā surā | yenākhyābhyāṣicyanta te-[9]namām varcasāvatam. yada varco heṣu surāyām ca yad āhitam. yada goṣv aśvi-[10]nā varcas tenemām varcasāvatam. | yo nidhmo didāyāpsv antar yaṁ vipṛāsa īla-[11]te adhvaṛeṣu | apān napān madhumatir apo dā yābhir indro vāvṛdhe vīryāvām. [12] yadam aham ruśantaṁ grābham tanūrdūṣim athi nudāmi | yaś śivo bhadro rocanas te-[13]na tyām api nudāmi | ā śrī harantu strapanaṁ vrahmaṇāvīraghnīr utajantv ā-[14]paḥ aryemno gñīm pary eti kṣipraṁ pradikṣante śvasurā divaraś ca | śān te hiraṇyām [15] śam u santv āpaś śān te metir bhavati sām yuktaś ca tarutamaḥ śān tūpaś śatupavi-[16]trā bhavantu saṁ patyā tanvaṁ saṁ spriśasva yathā sindhun nadīnām sāmṛājyaṁ su-[17]ṣuve vṛkāt. yāvā taṁ sāmṛājīdhi paśyad astvaṁ paretya z 4 z

At the end of line 12 "m." is out in the margin; three lines below, in the same margin, is śān te and below that is śān ta me.

Read: ihed asātha na paro gamāthemam gāvaṣ prajayā vardhayātha | śubham yatīr usriyās somavarcaso viśve devās krann iha ṛyaṁ manāṁsi z 1 z imam gāvaṣ prajayā saṁ viśadhvam imam devānām na mināti bhāgam | asmāi vaḥ pūṣā marutaś ca sarve asmāi vo dātā savitā suvāti z 2 z anṛkṣarā ṛjavas santu panthāno yebhis sakhāyo yanti no vareyam | saṁ bhagena sam aryamnā saṁ dhātā sṛjatu varcasā naḥ z 3 z yan māhānagnyā jaghanam aśvinā yena vā surā | yenākṣā abhyāṣicyanta tenemām varcasāvatam z 4 z

yac ca varco 'kṣeṣu surāyām ca yad āhitam | yad goṣv asvīnā varcas  
tenemām varcasāvataṃ z 5 z yo 'nidhmo didāyāpsv antar yaṃ  
viprāsa īlate adhvaṣeṣu | apām napān madhumatīr apo dā yābhir  
indro vāvīdhe vīryāvān z 6 z idam ahaṃ ruśantaṃ grābhaṃ tanū-  
dūṣim apa nudāmi | yas sico bhadro rocanas tena tyam apa nudāmi  
z 7 z āsyāi harantu snapanaṃ vrāhmaṇā avīraghnīr ud acantv āpaḥ |  
aryamṇo 'gniṃ pary eti kṣipraṃ pratīkṣante śvaśurā devaraś ca  
z 8 z śaṃ te hiraṇyaṃ śaṃ u santv āpaś śaṃ te methir bhavati  
śaṃ yugasya tardma | śaṃ ta āpaś śatapavitrā bhavantu śaṃ patyā  
tanvaṃ saṃ sprśasva z 9 z yathā sindhur nadīnām sāmṛājyaṃ  
suṣuve vṛṣā | evā tvaṃ samṛājñy edhi tpaśyad astaṃ paretya  
z 10 z 4 z

St 2. In pādas ab Ś has viśāthāyam; imam here disturbs the  
symmetry of meaning. Ś has dhātā in d.

St 3. In pāda a RV and ApMB have the better panthā; the  
syllables eno in the ms might be a sort of dittography.

St 5. In pāda a both Ś and RV 10.30.4 have didayad.

St 8. In pāda b Lindenau's revision of Ś has acantu: in c  
kṣipram is read also in ApMB 1.1.8.

St 10. In pāda d Ś has patyur which is probably intended here.

## 5

(Ś 14.1)

[f229a17] saṃrāñ e-[18]dhi śvaśureṣu saṃrājñataś śvaśruvām.  
janāntu saṃrājedhi saṃrāgy uda tevr-[19]śā | yākrantaṃ navaṃ  
yaś ca tatnīre yā devīr antān abhito dadantaḥ tās tvā ja-[20]rase  
saṃ vyayanty āyusmatīdaṃ pari dhatsva vāsaḥ jīvo rudanti vi  
nayanty adhva-[21]raṃ dīrghāṃ anu prasitīm dīdhiyun naraḥ  
vāmaṃ pītṛbhyo ya idam samerire [229b] mayāṣ patibhyo janayaṣ  
pariṣvaje | dhruvaṃ syonaṃ prajāya te dhārayām āsmā-[2]na  
devyāṣ pathivyaṃ upasthe | tam ā rohānumādyā suvīrā dīrghaṃ  
tvāyu-[3]s savitā kr̥notu | devas te savitā hastam gr̥hnātu somo  
rājā supraja-[4]saṃ kr̥notu | agnis subhagāṃ jātavedāṣ patyāṣ  
patnīm jaradaṣṭīm kr̥-[5]notu | gr̥hnāmi te sārūbhagatvāya hastam  
mayā patyā jaradaṣṭīr yathā-[6]saḥ bhago aryamā savitā purandhīr  
mahyan tvādūr gārha-[7]patyāya devāḥ yenāgnīr amyā bhūmyā  
hastam jagrāha rakṣaṇam. | tena [8] gr̥hnāmi te hastam mā vya-  
dhiṣṭhā maya saha | dhātā te hastam agrahīt savi-[9]tā te hastam



*agrahit. bhagas te hastam agraḥid aryamā te hastam agraḥit.*  
 [10] *patnī tvam asi dharmanāhaṁ gr̥hapatis tava | samey astu*  
*poṣyā mahyan tvā-*[11]*dād vṛhaspatiḥ mayā patyā prajāvatī samñ*  
*jīra śaradaś śatam.* [12] *tvaṣṭā vāso vy adadhās chubhāi kaṁ*  
*vṛhaspateṣ praśiṣā kavinām. te-*[13]*nemām nāryaṁ savitā bhagaś*  
*ca sūryām iva pari dhattām prajāyāi z 5 z*

Read: samrājñy edhi śvaśureṣu samrājñy uta śvaśruvām |  
 nanānduḥ samrājñy edhi samrājñy uta devṛṣu z 1 z yā akṛntann  
 avayan yās ca tatnīre yā devīr antān abhito 'dadanta | tās tvā jarase  
 sam vyayanty āyusmatīdām pari dhatsva vāsaḥ z 2 z jīvaṁ rudanti  
 vi nayanty adhvaraṁ dīrghām anu prasitīm dīdhiyur naraḥ |  
 vāmaṁ pīṭrbhyo ya idam samerire mayas patibhyo janayas pariṣvaje  
 z 3 z dhruvaṁ syonaṁ prajāyāi te dhārayāmy āsmānaṁ devyās  
 pṛthivyām upasthe | tam ā rohānumādyā suvirā dīrgham ta āyus  
 savitā kṛṇotu z 4 z devas te savitā hastam gr̥hṇātu somo rājā  
 suprajasaṁ kṛṇotu | agnis subhagām jātavedās patyā patnīm jara-  
 daṣṭīm kṛṇotu z 5 z gr̥hṇāmi te sāubhagatvāya hastam mayā patyā  
 jaradaṣṭir yathāsaḥ | bhago aryamā savitā puramdhir mahyaṁ  
 tvādur gārhapatyāya devāḥ z 6 z yenāgnir asyā bhūmyā hastam  
 jagrāha dakṣiṇam | tena gr̥hṇāmi te hastam mā vyathiṣṭhā mayā  
 saha z 7 z dhātā te hastam agraḥit savitā te hastam agraḥit |  
 bhagas te hastam agraḥid aryamā te hastam agraḥit | patnī tvam  
 asi dharmanāhaṁ gr̥hapatis tava z 8 z mameyam astu poṣyā mahyaṁ  
 tvādād vṛhaspatiḥ | mayā patyā prajāvatī sam jīva śaradaś śatam  
 z 9 z tvaṣṭā vāso vy adadhāc chubhe kaṁ vṛhaspateṣ praśiṣā kavinām  
 | tenemām nārīm savitā bhagaś ca sūryām iva pari dhattām prajāyāi  
 z 10 z 5 z

St 1. This is very like the Ś version but a much varied text is given in RV 10. 85. 46, ApMB 1. 6. 6, and SMB 1. 2. 20.

St 2. In pāda c Ś has vyayantv: for readings of other texts see WT, with remarks there.

St 3. Here our text agrees with RV 10. 40. 10 in dīdhiyur, samerire and janayas.

St 4. In pāda b Ś has pṛthivyā upa°; see Vedic Variants, vol. 3, p. 328.

St 5. In pāda d Ś has patye.

St 7. In Ś (st 48) there is a fifth pāda prajāyā ca dhanena ca.

St 8. HG 1. 5. 9 has 12 pādas similar to the first four here, Ś has only two.

St 9. In pāda c prajāvatī is read also by RVKh 10.85 and PG 1.18.19.

St 10. In pāda d Ś has prajāyā.

## 6

(Ś 14.1)

[f229b14] dhruhṛstvā prorūvantu varcasā bhagena jyotiṣmatīdam  
 prati muñca prasū va-[15]puḥ uṣāya va sūryasya sandrśī indrāgnī  
 dyāvāprthivī ya pūṣā [16] mitrāvaruṇā bhagāu āśvinobhāḥ vṛhas-  
 patir maruto vrahma somam i-[17]mām nāryam prajāyā vardha-  
 yantu | vṛhaspatī sa prathamā sūryāyā śi-[18]rṣe keśāḥ akalpayat.  
 | tenemām āśvinā nāryam patyāśśe śoryathā-[19]masi | imām tad  
 rūpam yad avama yoṣā jāyām jajñāse manasā cara-[20]ntī | stām  
 annantiṣve sagabhi navigvāṣ ka imām vidvān vi cacanta [21] pāsam.  
 | aham vi śyāmi mayi rūpam asyā vedud akapaśyam mana-[f230a]  
 siñ kulāyam. ana steyam agniḥ manasod amucye svayam sraṣṭhāno  
 varuṇasya pāsam [2] imām vi śyāmi varuṇasya pāsam tena tvāba-  
 dhnāt savitā sumevah | ṛtasya [3] yonāu sukrtasya loke syonan te  
 stu sahapatnī vadhū | udyatsyadhvam apa rakṣam ha-[4]nāthe  
 imām nāryam sukṛte tadāpah | dhātā vipaśyat patim asye viveda  
 [5] bhago rājā pura etu prajān. bhagas tataksa caturāṣ pado bhagas  
 tataksa catvā-[6]ry āspadāni | tvaṣṭā pibeṣa madhyato varadhrām  
 sā no stu sumāṅgāḥ | yenā-[7]jyena haviṣa prajāyāi ca varenyam. |  
 paśubhyaś cakṣuṣe ca kaṁ sam agnyam sam i-[8]dhīmahi | śukim-  
 śukam vahatum viśvarūpam hiraṇyavarṇam suvṛtam sucakram. |  
 [9] ā roha sūrye sukrtasya lokam syonam patibhyo vahatum kṛṇu  
 tvam. | māmśiṣṭhām [10] kumāryām sthūne devakṣate pathi śālāyā  
 devyā dvārām syonam kṛṇvo vadhū-[11]patham. | vrahmāparam  
 yujyantām vrahma pūrvam vrahmāntato madhyato vrahma sarvatāḥ  
 [12] anāsyādhām devapurām prapadya śivā syonāṣ patiloke vi rāja  
 z z [13] z 7 z ity aṣṭādaśakāṇḍe prathamō nuvākāḥ z z

In the top margin of f230b is mraṣṭhā; at the end of line 1, in the margin, is m. (indicating end of a pāda); and in the right margin opposite line 12 is vacaḥ, seeming to correct the end of the line.

Read: druhas tvā prorūvantu varcasā bhagena jyotiṣmatīdam |  
 prati muñca prasūr †vapuh uṣāyā vā sūryasya sandrśe z 1 z indrāgnī  
 dyāvāprthivī pūṣā mitrāvaruṇā bhago āśvinobhā | vṛhaspatir maruto

vrahma soma imām nārīm prajāyā vardhayantu z 2 z vṛhaspatis sa  
prathamas sūryāyāś śīrṣe keśān akalpayat | tenemām aśvinā nārīm  
patyā †śse śobhayāmasi z 3 z idam tad rūpam yad avasta yoṣā jāyām  
jijñāse manasā carantīm | tām anv artiṣye sakhibhir navagvāiṣ ka  
imān vidvān vi cacarta pāsān z 4 z ahaṁ vi ṣyāmi mayi rūpam asyā  
vedad avapaśyan manasi kulāyam | na steyam admi manasoḍ amucye  
svayaṁ śrathnāno varuṇasya pāsam z 5 z imaṁ vi ṣyāmi varuṇasya  
pāsam tena tvābadhnāt savitā suśevah | ṛtasya yonāu sukṛtasya  
loke syonaṁ te 'stu sahapatni vadhu z 6 z ud yacchadhvam apa  
rakṣo hanāthemām nārīm sukṛte †tadāpaḥ | dhātā vipaścit patim  
asyāi viveda bhago rājā pura etu prajānan z 7 z bhagas tatakṣa  
caturāṣ pado bhagas tatakṣa catvāry uṣyalāni | tvaṣṭā pipeṣa ma  
dhyato vardhrān sā no 'stu sumāṅgali z 8 z yenājyena haviṣā prajāyāi  
ca vareṇyam | paśubhyaś cakṣuṣe kaṁ sam agniṁ sam idhīmahi  
z 9 z sukiṁśukaṁ vahatuṁ viśvarūpam hiraṇyavarṇam suvṛtam  
sucakram | ā roha sūrye sukṛtasya lokam syonaṁ patibhyo vahatuṁ  
kṛṇu tvam z 10 z mā hiṁsiṣṭhām kumāryaṁ sthūṇe devakṛte pathi |  
śālāyā devyā dvāraṁ syonaṁ kṛṇmo vadhūpatham z 11 z vrahmā  
paraṁ yujyatām vrahma pūrvaṁ vrahmāntato madhyato vrahma  
sarvataḥ | anāvyaḍdhām devapurām prapadya śivā syonā patiloke vi  
rāja z 12 z 6 z

ity aṣṭādaśakāṇḍe prathamō 'nuvākaḥ z z

St 1. This has no parallel; perhaps it is not metrical.

St 3. Ś does not have sa in a: in d it has patye sam śobh°  
which might well be restored here.

St 6. This stanza corresponds to Ś st 19, and it agrees in one  
or another detail with RV 10. 85. 24, TS 1. 1. 10. 2 and 3. 5. 6. 1,  
and ApMB 1. 5. 16: this last text has two slightly differing versions.

St 7. In pāda b Ś has dadhāta, which we should probably  
restore.

St 9. The repetition of sam in d is a little strange. This stanza  
has no parallel.

7

(Ś 14. 2)

[f230a13] oṁ tubhyam agne [14] pary avahat sūryām vahatunā  
saha | punaṣ patibhyo jāyan dā agne prajāyā [15] saha | punaṣ  
patnīm agnir adād ayaṣā saha varcasā | dīrghāyur a-[16]syā yaṣ  
patir jīvāmtu śaradaś śatam. | somasya jāyā prathamam gandha-

[17]rvās te apa naṣ patih ṛtīyo agniṣ te patis turīyas te manuṣyajah  
 [18]somo dadad gandharvāya gandharvo dad agnaye | rayim ca  
 putrāñś cādād agnir ma-[19]hyam atho imam. | ā vām agan sumatir  
 vājiniṣasūm ny aśvinā hr̥tsu kā-[20]māñ ayañsata | subhūtaṁ gopā  
 mithunā śubhaspatī priyā aryamṇo duryāñ [f230b] aśimahi | sā  
 muñcasānā manasā śivena raḥim dhehi sarvaviraṁ vacasyam.  
 [2]sugan tīrtham saprapāṇam śubhaspatī sthānum pathiṣṭhām apa  
 durmatim hatam. [3]apa rakṣāṁsy apa durmatim hatam śubhas-  
 patī vāto aryāto asmāt. [4]purogavo ajayam rakṣāṁsy agne  
 kṣetravat pūrvo vimṛdho nudasva | yā oṣa-[5]dhayo yā nādyo yāni  
 kṣettrāṇi yā vanā | te tvā madhu prajā-[6]vatim pratyē rakṣantu  
 rakṣasaḥ ya imam panthām agat svagam svastivāhanam. [7]yatra  
 viro na riṣyaty anyeṣām virdate vindate vasu | idam su ve nara  
 ṣṇuta [8]yāśiṣā dāmpatī vāsam aśnutaḥ ye gandharvāpsarasas ca  
 devir e-[9]ṣa vānaspatyeṣṭhābhyādi tasthuḥ syonās thī asyāi vadhvī  
 bhavantu mā hiñ-[10]siṣundhahatum uhyamānam. z 1 z

The first four stanzas are accented in the ms: in the left margin of f230b opposite line 11 is nva, correcting °ṣundha°.

Read: tubhyam agre pary avahant sūryām vahatunā saha | punaṣ  
 patibhyo jāyām dā agne prajayā saha z 1 z punaṣ patnīm agnir adād  
 āyuṣā saha varcasā | dīrghāyur asyā yaṣ patir jīvātu śaradaś śatam  
 z 2 z somasya jāyā prathamam gandharvas te aparāṣ patih | ṛtīyo  
 agniṣ te patis turīyas te manuṣyajah z 3 z somo dadad gandharvāya  
 gandharvo dadad agnaye | rayim ca putrāñś cādād agnir mahyam  
 atho imām z 4 z ā vām agan sumatir vājiniṣasū ny aśvinā hr̥tsu  
 kāmāñ ayañsata | abhūtaṁ gopā mithunā śubhaspatī priyā aryamṇo  
 duryāñ aśimahi z 5 z sā mandasānā manasā śivena rayim dhehi  
 sarvaviraṁ vacasyam | sugam tīrtham suprapāṇam śubhaspatī  
 sthānum pathiṣṭhām apa durmatim hatam z 6 z apa rakṣāṁsy apa  
 durmatim hatam śubhaspatī vahatho aryāto asmāt | purogavo aja  
 yā rakṣāṁsy agne kṣetravit pūrvo vimṛdho nudasva z 7 z yā oṣadhayo  
 yā nadyo yāni kṣettrāṇi yā vanā | te tvā vadhu prajāvatim patye  
 rakṣantu rakṣasaḥ z 8 z emam panthām aganma sugam svasti-  
 vāhanam | yatra viro na riṣyaty anyeṣām vindate vasu z 9 z idam  
 su me naraś ṣṇuta yayāśiṣā dāmpatī vāmam aśnutaḥ | ye gandharvā  
 apsarasas ca devir eṣu vānaspatyeṣu ye 'dhi tasthuḥ | syonās te asyāi  
 vadhvāi bhavantu mā hiñsiṣur vahatum uhyamānam z 10 z 1 z

St 1. This is RV 10.85.38; PG 1.7.8; ApMB 1.5.3; MG 1.1.12: only MG has agne in a, probably an error; see Vedic Variants, vol. 2, p. 402. In c only Ś begins sa naḥ.



St 5. This is RV 10. 40. 12 and ApMB 1. 7. 11, both of which have ayaṁsata in b; and I have kept kāmān in b because it is in ApMB.

St 6. It seems almost certain that our text agrees with the text of Ś; but we might consider muñcamānā in a. This is RV 10. 40. 13.

St 7. This stanza has no parallel.

St 8. In pāda c Ś has tās tvā; but ApMB 1. 7. 9 has te, as here.

St 9. In pāda a Ś has arukṣāma, and ab as in Ś appear as Pāipp 2. 31. 3cd; see also ApMB 1. 6. 11. It seems probable that in our ms the mistake ya imam first arose and then aganma was changed.

## 8

## (Ś 14. 2)

[f230b10] *ye vadhvaś candra vahatum ya-[11]kṣma yantu janān anu | puras tān yajñīyā devā nayantu yata āgatāḥ [12] mā vidan paryāyaṇo ya āsīdanti dāmpatī sugena durgapātahi-[13]tām apa drāntv arātayaḥ sañ kaśayāmi vahatum vrahmaṇā grhāir aghore-[14]ṇa cakṣuṣā maitreṇa | paryāṇaddham viśvarūpaṁ yasmin myonaṁ pa-[15]tibhyas savitā kṛṇotu tat. śivā nāryam astum āgam imam dhātā loka-[16]m asyāi viveda | tām aryamā bhago āsvino-bhāṣ prajāpatiḥ prajāyā [17] vardhayantu | āt\*ān\*aty arvarā nāryam āgam yasyān naro vapanta bīja-[18]m asyāḥ śchā vaṣ prajāṁ janayād vakṣanābhyo bibhratī dudram ṛṣadūrdheve-[19]ndraṣ pra jayatām bhagasya mumatāv asat. | ud vā tīdūrmṛṣyaṁ me ha-[20]ntv āpo yoprāni muñcatu | mudusvatāu vyenasāghnyāu śūnam aratām. [f231a] aghoracakṣur apatighny edhi syonā śagmā saśevā muyamā grheṣu | prajāvatī vī-[2]rasūr devrkāmamam agniṁ gārhapatyam saparya | adavaraghnī patiraghnī edhi syona-[3]ṣ paśubhyas sumanas suvīraḥ vīrasūr devakāmā syonā ntvedhiśimahi [4] sumanasyamānā | ut tiṣṭhādaṣ kim iśchant-vedam agāhan tvede abhihūṣ tvā-[5]d grhā | aśūnyeṣi nirṛti yājagandhot tiṣṭhārāte pra pata māmsvi rañsthā z [6] z 2 z*

Accents are marked on stt 1-3ab and 8-10ab.

Read: *ye vadhvaś candram vahatum yakṣmā yanti janān anu | punas tān yajñīyā devā nayantu yata āgatāḥ z 1 z mā vidan paryā-yiṇo ya āsīdanti dāmpatī | sugena durgam atītām apa drāntv arātayaḥ z 2 z sañ kaśayāmi vahatum vrahmaṇā grhāir aghoreṇa cakṣuṣā maitreṇa | paryāṇaddham viśvarūpaṁ yad asmin syonaṁ*

patibhyas savitā kṛṇotu tat z 3 z śivā nāriyam astam āgann imam  
dhātā lokam asyāi viveda | tām aryamā bhago aśvinobhā prajāpatiḥ  
prajāyā vardhayanantu z 4 z ātmanvaty urvarā nāriyam āgan yasyām  
naro vapanta bījam asyām | sā vaṣ prajāṁ janayād vakṣaṇābhyo  
bibhrati †dudram ṛsadūrdhe vendraṣ† z 5 z <sinīvāli> pra jāyatām  
bhagasya sumatāv asat z 6 z ud va †tīd ūrmis śamyā hantv āpo  
yoktrāṇi muñcata | māduṣkṛtāu vyenasāghnyāu sūnam āratām z 7 z  
aghoracakṣur apatighny edhi syonā śagmā suśevā suyamā gr̥heṣu |  
prajāvatī vīrasūr devakāmam agniṁ gārhapatyam saparya z 8 z  
adevgr̥hny apatighny edhi syonā paśubhyas sumanās suvirā |  
vīrasūr devakāmā syonā saṁ tvayāidhiṣīmahi sumanasyamānāḥ  
z 9 z ut tiṣṭhādaḥ kim icchantīdam āgā ahaṁ tveḍe abhibhūs svād  
gr̥hāt | aśūnyāiṣi nirṛte yājaganthot tiṣṭhārāte pra pata †maṁsvi  
raṁsthāḥ z 10 z 2 z

St 1. This and the next are RV 10.85.31.32; cd here have appeared as Ppp 7.3.6cd.

St 2. Pāda a has appeared as Ppp 5.6.6a, where vidhan was allowed to stand; vidan should be read. Ś has paripanthino.

St 3. See ApMB 1.7.10 which differs from our reading only by having asyām at the end of c: Ś and Ppp 3.26.1c have mitriyeṇa.

St 5. In pāda b we might better read 'vapanta; Ś has vapata.

St 6. See st 2cd in the next hymn.

St 7. See RV 3.33.13.

St 8. With this and the next cf RV 10.85.44; ApMB 1.1.4; and HG 1.20.2: these confirm devakāmā.

## 9

## (Ś 14.2)

[f231a6] yadā gārhapatyām asiparyāiyāiḥ pūrvam agniṁ vadhūr  
iyam | adhā [7] sarasvatyāi nāri pitubhyaś ca namas kuru | carma  
varmāitad ā harāsyāi nāryā [8] upasthire | sinīvāli pra jāyatām  
bhagasya sumatāv asat. upa str-[9]nīha balbajam adhi carmani  
rohate | tatropaviśya suprajā imagnyam sapa-[10]ryatu balba-  
janyasya carmajopastr̥nīthinaḥ tad ā rohātu suprajā yā ka-[11]nyā  
vindate patim. | ā roha camopa sīdāgnim eṣa devam hantu  
rakṣān-[12]si | sarvā sumāṅgaly upa sīdemam agniṁ saṁpatnī  
prati bhūṣha de-[13]vām. | pra jāyantām mātulasyād usthām  
nānārūpāś paśavo ja-[14]yamānā | iha prajā saṁ jano patye smāi

*sujoyeṣṭho bhavatu te putra eṣaḥ* | [15] *sumaṅgalī prataranī grhāṇām suśevā patye śvaśurāya sambhum.* | [16] *syonā svaśruṣī pra grhān viśemām prajāvatī jaradaṣṭir yathāsat.* [17] *samaṅgalīr iyaṁ vadhūr imām sam eta paśyata* | *sāubhāgyam asyāi dattvā dāurbhāgya-* [18] *gyena paretanā* | *yā dūhārdo yuvatayo yās ceha caratir api* | *varco hy a-* [19] *syāi sandatvāyathāsta vyaparetana* | *rukṣmaprastaraṇām vahyaṁ viśvārūpā-* [20] *ni bibhratam.* | *ā roha sūryā sāvitṛi vṛhatī sāubhagāya kam.* | [f231b] z 3 z

Read: *yadā gārhapatyam asaparyāit pūrvam agniṁ vadhūr iyaṁ* | *adhā sarasvatyāi nāri pitṛbhyaś ca namas kuru* z 1 z *śarma varmāitad ā harāsyāi nāryā upastire* | *sinīvāli pra jāyatām bhagasya sumatāv asat* z 2 z *upa strīhi balbajam adhi carmaṇi rohite* | *tatropaviśya suprajā imam agniṁ saparyatu* z 3 z *<yam> balbajam nyasyatha carma copastrīthana* | *tad ā rohatu suprajā yā kanyā vindate patim* z 4 z *ā roha carmopa sīdāgnim eṣa devo hantu rakṣāṇsi sarvā* | *sumaṅgaly upa sīdemam agniṁ sampatnī prati bhūṣeha devān* z 5 z *pra jāyantām mātur asyā upasthān nānārūpāṣ paśavo jāyamānāḥ* | *iha prajāṁ janaya patye 'smāi sujoyeṣṭho bhavatu te putra eṣaḥ* z 6 z *sumaṅgalī prataranī grhāṇām suśevā patye śvaśurāya śambhūḥ* | *syonā svaśrvāi pra grhān viśemām prajāvatī jaradaṣṭir yathāsaḥ* z 7 z *sumaṅgalīr iyaṁ vadhūr imām sam eta paśyate* | *sāubhāgyam asyāi dattvā dāurbhāgyena paretanā* z 8 z *yā durhārdo yuvatayo yās ceha jaratīr api* | *varco hy asyāi sandatvāyathāstaṁ vi paretana* z 9 z *rukṣmaprastaraṇām vahyaṁ viśvā rūpāni bibhratam* | *ā rohat sūryā sāvitṛi vṛhate sāubhagāya kam* z 10 z 3 z

St 2. For this see ApMB 1. 8. 1.

St 5. This is 24ab and 25cd in Ś; the next here is 25ab and 24cd in Ś.

St 7. Pāda d has no exact parallel; but see above 5.6b (= 14. 1. 50b).

St 9. In pādas cd I have followed RV 10. 85. 33, which is a close parallel to our st 9.

St 10. While *vṛhatī* could stand in d it seems better to read with Ś.

## 10

(Ś 14. 2)

[f231b1] *ā roha talpaṁ sumanasyamāne iha prajāṁ jane patye asmāi* | *indrā-* [2] *nīva suptā buddhyamānā jyotīr ugrā uśasaḥ pati*

cākaraḥ devāgre [3] ny apadyanta patnī saṁv asprśanti tanvas  
tanūbhiḥ sūryeva nāri vi-[4]śvarūpā mahitvā prajāvatī patye sam-  
bhavāsira | udīrṣvāta-[5]ś patihy eṣāṁ viśvāvasuṁ namasā gīrbhir  
īḷe | \*\*\*\*mim iścha pi-[6]trṣudhan vaktām sa te bhāgo januṣā  
tasya viddhi | yāpsarasas sadhamādaṁ padaṁ-[7]ny antarā havir-  
dhānaṁ sūryaṁ ca | tās te janitram abhi taś parehi namas te  
ga-[8]ndharvratamanā kṛṇomi | namo gandharvasya manaso namo  
bhāsāya cakṣuṣe ca [9] kṛṇva | viśvāvaso namo vrahmāṇānte  
kṛṇomy abhicaryāpsarasas parehi [10] rāyā vayaṁ sumanasa  
syāmodito gandharvam ā yivratām. aghnan sa [11] devaś paramaṁ  
sadhastham aganma vayaṁ pratiranta ayuḥ saṁ pitarāv ṛdwaye  
sr-[12]jetām pitāmātā ja retaso bhavātha | varīva yoṣāmām adhi  
rohayanām [13]prajāṁ kṛṇvāyām iha rodamānāu ā vām prajāṁ  
janayatu prajāpatir a-[14]horātrābhyām saṁ anaktu aryamā |  
adurmaṅgalīṣ patilokam ā viśa śan no a-[15]stu dvipade śaṁ  
catuṣpade | tāṁ pūṣaṁśchivatamām erayasva yasyām bījaṁ ma-  
[16]nuṣyā vapanti | yā na ūrū uṣatī viśrayāte yasyām uṣantaś  
praharema [17] śepaḥ | ā rohorum upa datsva hastaṁ pari śvajasva  
jāyām sumanasyāma | [18] prajāṁ kṛṇvāthām iha puṣyatu no  
yayīm dīrghan tv āyus savitā kṛṇutu z [19] z 4 z

Read: ā roha talpaṁ sumanasyamāneha prajāṁ janaya patye  
asmāi | indrāṇīva suptā buddhyamānā jyotiragrā uśasaś prati  
jāgaraḥ z 1 z devā agre ny apadyanta patnīḥ saṁ v asprśanta tanvas  
tanūbhiḥ | sūryeva nāri viśvarūpā mahitvā prajāvatī patye saṁ  
bhavāsi z 2 z ud īrṣvātaś pativatī hy eṣā viśvāvasuṁ namasā gīrbhir  
īḷe | jānim iccha pitṛsadaṁ vyaktām sa te bhāgo januṣā tasya viddhi  
z 3 z yā apsarasaś sadhamādaṁ madanty antarā havirdhānaṁ  
sūryaṁ ca | tās te janitram abhi taś parehi namas te gandhar-  
vartunā kṛṇomi z 4 z namo gandharvasya manase namo bhāsāya  
cakṣuṣe ca kṛṇmaḥ | viśvāvaso namo vrahmaṇā te kṛṇomy abhi  
cāryā apsarasaś parehi z 5 z rāyā vayaṁ sumanasaś syāmod ito  
gandharvam āvivṛtāma | agan sa devaś paramaṁ sadhastham  
aganma vayaṁ pratiranta āyuh z 6 z saṁ pitarā vṛddhaye srjethām  
pitā mātā ca retaso bhavāthaḥ | vara iva yoṣām adhi rohayānām  
prajāṁ kṛṇvāthām iha modamānāu z 7 z ā vām prajāṁ janayatu  
prajāpatir ahorātrābhyām saṁ anaktv aryamā | adurmaṅgalīṣ pati-  
lokam ā viśemaṁ śaṁ no astu dvipade śaṁ catuṣpade z 8 z tāṁ  
pūṣaṁ chivatamām erayasva yasyām bījaṁ manuṣyā vapanti | yā na  
ūrū uṣatī viśrayāte yasyām uṣantaś praharema śepaḥ z 9 z ā rohorum



upa dhatsva hastaṁ pari śvajasva jāyāṁ sumanasyamānaḥ | prajāṁ  
kṛpāthām iha puṣyataṁ rayiṁ dīrghaṁ ta āyus savitā kṛṇotu  
z 10 z 4 z

St 3. This is RV 10. 85. 21; in c RV has anyām for jāmiṁ.

St 4. Pādas ab = Ppp 4. 9. 5ab; Ś omits yā.

St 5. In pāda c Ś has jāyā, which is rather better.

St 7. Whitney calls vṛddhaye in c "a welcome emendation."  
In c Ś has marya iva.

St 8. This is RV 10. 85. 43; SMB 1. 2. 18; ApMB 1. 11. 5:  
variants are not significant.

St 9. RV 10. 85. 37 has viśrayāte; ApMB 1. 11. 6 and PG  
1. 4. 16 support this reading.

# 11

## (Ś 14. 2)

[f231b19] yan no diti vrahmabhāgaṁ vadhūyor vāso vadhvaś ca  
vastram. yu-[20]vaṁ vrahmaṇeda manyamāno vṛhaspate sākam  
indras ca dhattām. | devāir da-[f232a]ttaṁ vanunā sākam etad  
vādhūyaṁ baddho vāso syāḥ ye vrahmaṇe cikituṣe [2] dadāti sa  
yad rakṣāṁsi tṛpyāni hanti | syonād yoner adhi buddhyamānau  
[3] hasārāu mahasā modamānau subhāu suputrāu sukr̥tāu carātāu  
ca-[4]rātāu jīvā uśaso vibhātī | navam vasānas surabhis savāso-  
dāgham [5] jīca uśaso vibhātī | āṇdāt patatrivāsukṣi viśvasmā-  
cāinasa-[6]s pari | śumbhani dyāvāpṛthivi yantu sumne mahivrate |  
āpas sapta [7] suvantī tā no muñcāntv anhasaḥ sūryāyāi devebhyo  
mittrāya varuṇā-[8]ya ca | ye bhūtasya pracetasas tebhyo ham  
akaran namaḥ | yad ite jad du-[9]rbhis sruṣaḥ purā jatrubhya  
ādadaḥ sadhotā sandhiṁ maghavā purova-[10]sun iṣkartā vihrtaṁ  
punaḥ apāsmad antamad uśchaṁ nīlaṁ piśaṅgam u-[11]ta lohitaṁ  
yat. | nirmahani tyāṁ praghātākeḥ asmīn tā sthānāv adhy ā [12]  
srjāmi | yāvatīḥ kṛtyā paścācāne yāvanto rājño varuṇasya pā-  
[13]śāt. ṛddhaya yas samṛddhayāś cāvasmīn tās tā no muñcāmi  
sarvām. [14] ye ntā yāvatī sīdavo ye ca tantavaḥ vāso yat patnī-  
bhṛtaṁ tanvā syona-[15]m upa sprśaḥ z 5 z

Read: yaṁ †no diti† vrahmabhāgaṁ vadhūyor <vādhūyaṁ>  
vāso vadhvaś ca vastram | yuvaṁ vrahmaṇa idaṁ manyamānau  
vṛhaspate sākam indras ca dattam z 1 z devāir dattaṁ vanunā sākam  
etad vādhūyaṁ vadhvo vāso 'syāḥ | yo vrahmaṇe cikituṣe dadāti sa

id rakṣāṁsi talpyāni hanti z 2 z syonād yoner adhi budhyamānāu  
 hasāmudāu mahasā modamānāu | śubhāu suputrāu sukr̥tāu carātās  
 carāto jīvā uṣaso vibhātīḥ z 3 z navān vasānas surabhis suvāsā  
 udāgām jīva uṣaso vibhātīḥ | āṇḍāt patatrīvāmukṣi viśvasmād  
 enasaṣ pari z 4 z śumbhanī dyāvāpṛthivī antisumne mahivrate |  
 āpas sapta sravantīḥ tā no muñcantv anhasaḥ z 5 z sūryāyāi deve-  
 bhyo mitrāya varuṇāya ca | ye bhūtasya pracetasas tebhyo 'ham  
 akaram namaḥ z 6 z yad ṛte cid abhiśriṣaṣ purā jatrubhya ātrdaḥ |  
 samdhātā samdhim maghavā purovasur iṣkartā vihrtaṁ punaḥ z 7 z  
 apāsmad tantamad ucchan nīlaṁ piśāṅgam uta lohitaṁ yat |  
 nirdahanī yā praghātaky asmin tām sthāṇāv adhy ā srjāmi z 8 z  
 yāvatiḥ kr̥tyā tascācāne yāvanto rājño varuṇasya pāsāḥ | vyrd-  
 dhayo yā asamṛddhayaś cāvāsmiṁ tām sthāṇāu muñcāmi sarvāḥ z 9 z  
 ye 'ntā yāvatiḥ sico ya otavo ye ca tantavaḥ | vāso yat patnībhir  
 utaṁ tanvā syonam upa sprśaḥ z 10 z 5 z

St 1. In pāda a Ś has me datto vr° which Ppp may have had.

St 2. In pāda a Ś has manunā.

St 3. In pāda d Ś does not have the verb; its c is sugū suputrāu  
 sugr̥hāu tarāthaḥ.

St 5. This appears also as Ś 7. 112. 1 as well as 14. 2. 45.

St 7. Cf especially RV 8. 1. 12; TA 4. 20. 1; ApMB 1. 7. 1.

St 10. For pāda d Ś has tan naḥ syonam upa sprśāt; it might  
 be well to read so here.

## 12

(Ś 14. 2)

[f232a] uśatiḥ kanyalā imāḥ pitṛlokāt patim [16] yatī | ava  
 dāksam asirakṣatas svāhā vrhaspatināvasr̥ṣtām viśve [17] devā  
 adhārayim. varco goṣu praviṣtām yat tenemā saṁ srjāmasi |  
 vr-[18]haspatināvasr̥ṣtām viśve devā adhārayim. tejo goṣu praviṣtām  
 [19] yat tenemā saṁ srjāmasi vrhaspatināvasr̥ṣtām viśve devā  
 adhāra-[20]yim. yo goṣu praviṣto yat tenemā saṁ srjāmasi vrha-  
 spatināvasr̥ṣtām [21] viśve devā adhārayim. yaśo goṣu praviṣtām  
 yat tenemā saṁ srjāma-[f232b]si | vrhaspatināvasr̥ṣtām viśve devā  
 adhārayim. bha-[2]go goṣu praviṣto yas tenemā saṁ srjāmasi |  
 yad asāu dukitā [3] tava vikreṣu arujat. bahu rodhena kr̥nuty  
 agham. | agniṣvāt tasmād e-[4]nasaḥ savitā ca pra muñcatām. |  
 yad asī keśino janā gr̥he te [5] samanṛtyeṣu rodena kr̥ṇvatīr agham.  
 yaj jāmano yad yuvatayo gr̥he [6] te samanṛtyaṣu rodena kr̥ṇvato

agham. yad amūm dampatī ubhe vivā-[7]he aghamāruto rodena  
kṛṇutāv agham. z 6 z

The first six stanzas here are accented in the ms; in the left margin of f232b about opposite line 5 is ryo.

Read: uśatīḥ kanyalā imāḥ pitṛlokāt patim yatīḥ | ava dākṣam  
asṛkṣata svāhā z 1 z vṛhaspatināvasrṣtām viśve devā adhārayan |  
varco goṣu praviṣtām yat tenemām saṁ sṛjāmasi z 2 z vṛhaspatinā-  
vasrṣtām viśve devā adhārayan | tejo goṣu ° ° ° z 3 z vṛha-  
spatināvasrṣtām viśve devā adhārayan | payo goṣu ° ° ° z 4 z  
vṛhaspatināvasrṣtām viśve devā adhārayan | yaśo goṣu ° ° °  
z 5 z vṛhaspatināvasrṣtām viśve devā adhārayan | bhago goṣu pra-  
viṣto yas tenemām saṁ sṛjāmasi z 6 z yad asāu duhitā tava vikeśy  
arudad bahu rodena kṛṇvaty agham | agniḥ tvā tasmād enasaḥ  
savitā ca pra muñcatām z 7 z yad amī keśino janā grhe te sama-  
nartīṣu rodena kṛṇvanto agham | agniḥ tvā ° ° ° z 8 z yaj  
jāmāyo yad yuvatayo grhe te samanartīṣu rodena kṛṇvatīr agham |  
agniḥ tvā ° ° ° z 9 z yad amū dampatī ubhāu vivāhe agham  
āruto rodena kṛṇvantāv agham | <agniḥ tvā tasmād enasaḥ savitā  
ca pra muñcatām> z 10 z 6 z

St 1. In pāda c Ś has dīkṣām; dakṣam would probably be better than dākṣam.

St 10. To have concord of gender it seems necessary to read ubhāu. This stanza has no exact parallel.

### 13

(Ś 14. 2)

[f232b7] yat te prajāyām [8] paśusu yad vā grhe niṣṭhitur  
aghakṛdbhir agham kṛtam. agniḥ tvā ta-[9]smād enasaḥ savitā ca  
pra muñcatām. | yan nārīr upavrūte pūlpā-[10]ny avṛpantikā  
dīrghāyur astu me patir edhantā pitaro mama | ehamāu i-[11]ndra  
saṁ nuda cakravākeva dampatī | prajāvantāu svastakāu dīrgham  
ā-[12]yur vyaśnutām. yad āsandhyātadhāne yad vopavāsane kṛtam.  
vivāhe [13] kṛtyām yām cakrur āsnāne taṁ ni dadhmasi | yad  
duṣkṛtām yaś chamalām vi-[14]vivāhe vahato ca yat. tat sam-  
bharasya kambale mṛjmahe duritām vayam. [15] sambale malām  
mādayitvā kambale mṛjmahe duritām vayam. samba-[16]le malām  
mādayitvā kambale duritām vayam. abhūmi yajñeyā-[17]ś śud-

*dhāṣ prāṇāṃ yoṣi tāriṣam. | yā me priyatamā tanū sā me vibhā-*  
 [18]*ya vāsasaḥ tasyāgre tvaṃ vanaspate nīvaṃ kṛṇuṣva mā vayaṃ*  
*ruśāma | [19] kṛtrimaṣ kaṅkadaś śatadanyeṣu apāśyāt keśaṃ*  
*malam upaśiṣṇyaṃ li-[20]khā | aṅgād aṅgād yoyam asyām upa*  
*yakṣmaṃ ni dhattana | tan mā prāpat pr-[f233a]thivīm mota*  
*devān imaṃ mām pāpam urvy āntarikṣam. apo mā prāṇāṃ balam*  
*odad agne [2] nimaṃ mā prāpat pitṛś ca sarvān. | san tva bāhyāmi*  
*payasā prthiviyās san tvā na-[3]hyāmi payasoṣaśadhīnām. san tvā*  
*nahyāmi prajayā dhanena sā sannaddhā sā[4]nnahi vājanemam.*  
 z 7 z

In the left margin opposite line 8 is śvā, and opposite line 10 is mantī.

Read: yat te prajāyām paśuṣu yad vā gr̥he niṣṭhitam agha-  
 kṛdbhir aghaṃ kṛtam | agniṣ tvā tasmād enasaḥ savitā ca pra  
 muñcatām z 1 z iyaṃ nāry upa brūte pūlpāny āvapantikā | dīrghāyur  
 astu me patir edhantām pitaro mama z 2 z ihamāv indra saṃ nuda  
 cakravākeva dāmpatī | prajāvantāu svastakāu dīrgham āyur vy  
 āsnutām z 3 z yad āsandyā upadhāne yad vopavāsane kṛtam |  
 vivāhe kṛtyām cakrur āsnāne tām ni dadhmasi z 4 z yad duṣkṛtām  
 yac chamalaṃ vivāhe vahatāu ca yat | tat sambharasya kambale  
 mṛjmahe duritaṃ vāyam z 5 z sambhale malaṃ śadayitvā kambale  
 duritaṃ vāyam | abhūma yajñīyās śuddhāṣ pra na āyūṅṣi tāriṣam  
 z 6 z yā me priyatamā tanūs sā me bibhāya vāsasaḥ | tasyāgre tvaṃ  
 vanaspate nīviṃ kṛṇuṣva mā vayaṃ riśāma z 7 z kṛtrimaṣ kaṅkataś  
 śatadan ya eṣaḥ | apāsyās keśyaṃ malam apa śiṣṇyaṃ likhāt  
 z 8 z aṅgād-aṅgād yūyam asyām apa yakṣmaṃ ni dhattana | tan  
 mā prāpat prthivīm mota devān divaṃ mā prāpad urv antarikṣam |  
 apo mā prāpan malam etad agne yamaṃ mā prāpat pitṛś ca  
 sarvān z 9 z saṃ tvā nahyāmi payasā prthiviyās saṃ tvā nahyāmi  
 payasoṣaśadhīnām | saṃ tvā nahyāmi prajāyā dhanena sā sannaddhā  
 sanuhi vājam emam z 10 z 7 z

St 2. For pāda d Ś has jīvati śaradaḥ śatam; SMB, HG, and PG read for d almost as here, having jñatayo for pitaro.

St 6. Pāda d as here is given by the ms at 11. 3. 4d also, where tāriṣat seems necessary; here it would seem better.

St 9. In pāda b asyām is not as good as the genitive which Ś has, but it is possible.

St 10. Cf. also TS 3. 5. 6. 1.



## 14

(Ś 14. 2)

[f233a4] amo ham asmi sã tvañ dyāur ahañ prthimano ma-  
 [5]nas si vākyañ tãv iha mambhavāva prajām ā janayāvahāi |  
 jayanti nogruva\* pi-[6]vaṣ pitryantu sadānugaḥ | ariṣṭām asyate-  
 mahi vṛhate vājasātaye | ye pi-[7]taro vadhūdarśā nimam vahatun  
 āgamam. | tasyāi vadhvī sampatnī prajāvaś carma yaśchatu |  
 [8] idam pūrvāgañ raśanāyamānā prajām asyāi draviṇaṁ ceha  
 dhattām. | tvāñ vaha-[9]ntv aktasyābhi panthām virāḍ iyañ supra-  
 jātvajīṣi pra vudhyasva suvakṣa vudhyamānā [10] dīrghāyutvāya  
 śataśāradāya | grhāñ prīhi sumanasyamāno dīrghan tāyus sa-  
 [11]vitā kṛṇotu | vi te muñcāmi raśanām vi raśmīñ yoktrāṇi pari  
 carta-[12]nāni ca | ariṣṭāsmiñ jyotiṣa śivā grhapatāu bhava |  
 syonā bhava śvaśu-[13]rebhya syonā patye grhebhyaḥ syonāsyāi  
 sarvasyāi viśe syonāpatyāmyāiṣām bhava z 8 z [14] z z ity athar-  
 vanike pāippalādayāś śākhāyām aṣṭādaśakāṇḍe [15] dvitīyo  
 nuvākaḥ z z

Read: amo 'ham asmi sã tvañ dyāur ahañ prthivī tvañ mano  
 'ham asmi vāk tvam | tãv iha sañ bhavāva prajām ā janayāvahāi  
 z 1 z janayanti no agravaṣ putriyanti sadānugāḥ | ariṣṭāsa sacemahi  
 vṛhate vājasātaye z 2 z ye pitaro vadhūdarśā imañ vahatum āgaman  
 | te 'syāi vadhvāi sampatnyāi prajāvac charma yacchantu z 3 z  
 yedañ pūrvāgañ raśanāyamānā prajām asyāi draviṇaṁ ceha  
 dhattām | tām vahantv aktasyābhi panthām virāḍ iyañ suprajā aty  
 ajāiṣīt z 4 z pra budhyasva suvakṣā budhyamānā dīrghāyutvāya  
 śataśāradāya | grhāñ prehi sumanasyamānā dīrghaṁ ta āyus savitā  
 kṛṇotu z 5 z vi te muñcāmi raśanām vi raśmīñ vi yoktrāṇi pari-  
 cartanāni ca | ariṣṭāsmiñ jyotiṣi śivā grhapatāu bhava z 6 z syonā  
 bhava śvaśurebhyaḥ syonā patye grhebhyaḥ | syonāsyāi sarvasyāi  
 viśe syonāpatyāyāiṣām bhava z 7 z 8 z

ity ātharvanike pāippalādayām śākhāyām aṣṭādaśakāṇḍe dvitīyo  
 'nuvākaḥ z z

St 1. For pāda b Ś has sāmāham asmy ṛk tvam; our pāda c  
 appears elsewhere only in ApMB 1. 3. 14.

St 2. In pāda b Ś has sudānavah, and in c ariṣṭāsū sacevahi.

St 4. In pāda. c Ś has agatasyānu.

St 6. For pādas ab cf TS 1. 6. 4. 3; MS 1. 4. 1; and KS 5. 3:  
 for cd there seem to be no parallels.

St 7. This st 27 in Ś, which has in c syonā puṣṭāyāi°.

## 15

## (§ 13.1)

[f233a15] ud ihi vājin yo psv antar idaṁ rāṣṭraṁ pra viṣi  
 [16] sūnṛtāvāt. yayo rohito viśvabhṛtaṁ jajāna | sa tvā rāṣṭāya  
 subhṛtaṁ pipantu [17] ud vājagan yo psv antar viṣā roha tud  
 yonayo yā somaṁ dadhānā | poṣadhīr gās ca-[18]tuspādo dvipadā  
 veśa eha z oṁ yūyam ugrā marutaṣ prīṣnimātara indre yu-[20]jā  
 pra mṛṇīta śatṛn. ā vo rohitaś śṛnavat sudānavas triṣuptā marutas  
 svādu-[21]saṁnudaḥ | ruho ruropa rohito ruropa garbho janinām  
 janitām upastham. tā-[f233b] tābhis saṁrabdho anv avindat ṣaḍ  
 urvī gātum prapaśyann iha rāṣṭram āha | yā te rāṣṭram i-[2]ha  
 rohito hā sydho vy āsthad abhayat tehabhūḥ tasmāi te dyāvāprthivī  
 revatī[3]bhiḥ kāman duhātām iha śakvarībhiḥ rohito dyāvāprthivī  
 jajāna taṁ [4] tantum parameṣṭhī tatāna | tatra śāśriye aja ekapā  
 dr̥ṇhat tena sva stabhitām [5] tena nāhāḥ tenāntarikṣam vimatā  
 raksāṁsi tena devā mṛtam anv avindan. | vi [6] rohito mṛśad  
 viśvarūpaṁ samākṛvānaṣ pararuho ruhaś ca | divaṁ rūḍhvā  
 ma-[7]hatā mahimnā saṁ te rāṣṭram anaktu payasā ghṛtena | yas te  
 ruhor yās tārho [8] yābhir āpr̥ṇāsi divam antarikṣam. tāsām  
 vrahmaṇā payasā vāv-[9]dhānā viṣa rāṣṭre jāgraha rohitasya |  
 yās te viṣa tapasas sambabhūvur va-[10]tsam gāyatrirm anu tā  
 yaguḥ tās tvā viśantu manasā śivena saṁmātā va-[11]tso bhy eta  
 rohita z 1 z

In the right hand margin of f233b opposite line 10 is pā, with indication that it corrects saṁmātā.

Read: ud ehi vājin yo 'psv antar idaṁ rāṣṭraṁ pra viśa sūnṛtāvāt  
 | yo rohito viśvabhṛtaṁ jajāna sa tvā rāṣṭrāya subhṛtaṁ pipantu  
 z 1 z ud vāja āgan yo 'psv antar viśa ā roha tvadyonayo yāḥ |  
 somaṁ dadhāno 'pa oṣadhīr gās catuspado dvipada ā veśayeha z 2 z  
 yūyam ugrā marutaṣ prīṣnimātara indreṇa yujā pra mṛṇīta śatṛn |  
 ā vo rohitaś śṛnavat sudānavas triṣaptā marutas svādusaṁmudaḥ  
 z 3 z ruho ruropa rohito ruropa garbho janinām januṣām upastham  
 | tābhis saṁrabdho anv avindat ṣaḍ urvīr gātum prapaśyann iha  
 rāṣṭram āhāḥ z 4 z ā te rāṣṭram iha rohito 'hār mṛdho vy āsthad  
 abhayaṁ te abhūt | tasmāi te dyāvāprthivī revatībhiḥ kāmān  
 duhātām iha śakvarībhiḥ z 5 z rohito dyāvāprthivī jajāna tasmin  
 tantum parameṣṭhī tatāna | tatra śīśriye aja ekapād adṛṇhat  
 <dyāvāprthivī balena z 6 z rohito dyāvāprthivī adṛṇhat> tena sva

stabhitam tena nākaḥ | tenāntarikṣam vimitā rajānsi tena devā  
amṛtam anv avindan z 7 z vi rohito 'mrśad viśvarūpaṁ samā-  
kṛvāṇaḥ praruho ruhaś ca | divaṁ rūdhvā mahatā mahimnā saṁ  
te rāṣṭram anaktu payasā ghr̥tena z 8 z yās te <ruhaḥ pra->ruho  
yās ta āruho yābhir āpr̥ṇāsi divam antarikṣam | tāsāṁ vrahmaṇā  
payasā vāvṛdhāno viśi rāṣṭrā jāgr̥hi rohitasya z 9 z yās te viśas  
tapasas sambabhūvur vatsaṁ gāyatrīm anu tā ihāguḥ | tās tvā  
viśantu manasā śivena saṁmātā vatso 'bhy etu rohitaḥ z 10 z 1 z

St 1. In pāda c Ś has viśvam idam; in d bibhartu, while TB has dadhātu. Our variant in d is a frequent type and often is wrong.

St 4. In pāda c Ś has saṁrabdham anv avindan, TB has °rabdho avidat.

St 6. Pāipp as edited agrees with TB in having tasmin in b and ekapād in c.

St 7. Pāda d appears as Ppp 7.6.1b, in another connection.

## 16

### (Ś 13.1)

[f233b11] ūrdhvo rohito dhi nāke asthād viśvā rū-[12]pāni  
janayan yuvā kaviḥ tigmenāgni jyotiṣā vi bhāsi tr̥tiye [13] cakṣe  
rajasi priyāṇi | sahasraśr̥ṅgo vṛṣabho jātavedā ghr̥tā-[14]hutiḥ  
soma-pr̥ṣṭhas suvīrāḥ gāma his̥in nāthito netvā jahāji [15] gopoṣaṁ  
ca me vīrapoṣaṁ ca dhehi | rohito yajñasya janitā mukhaṁ ca  
ro-[16]hitayā vācā śrotreṇa manasā juhomi | rohitaṁ devā yantu  
[17] sumanasyamānā sa mā rohāis sāmitye rohayāti | rohito yajñam  
[18] vi dadhād viśvakarmaṇe tasmāt tejānsy upa memāny āguḥ  
vocayat te nā-[19]bhiṁ bhuvanasyādhi majmani | ā tvā ruroha  
vr̥haty at pañktir āñkakud varca-[20]mā viśvavedaḥ ā tvā ruroha  
rohitākṣaṁ rohito hito retasā [21] saha | ayaṁ vaste garbhaṁ  
pr̥thivyā divaṁ vaste yam antari-[f234a]kṣam. | ayaṁ vradhnaṁ  
viśtapas svar lokān sam ānaśe | vācaspate pr̥thivī na syonā [2] yonis  
talpā suśevā | ihāiva pr̥ṇas sakhye no stu tan tvā paramēṣṭhi  
paryavahaṁ [3] varcasā dadhāmi | vācaspate ṛtavaḥ pañca vāiśva-  
karmanā parye babhūvuh pa-[4]ra rohito varcasā dadhātu |  
vācaspate somanasaṁ manaś ca goṣṭhe no gā rama yo-[5]niṣu  
prajām. ihāiva pr̥ṇas sakhye no stu tan tvā paramēṣṭhiṁ parya-  
vahaṁ varcasā [6] dadhātu | pari tvā dhat savitā devo gnir varcasā

*mitrāvaruṇāv abhi tvā | sarvā-[7]rātīr apakrāmann udahidam  
ṣṭrāṇ kṛṇuhi mūnṛtāvat. z 2 z*

Read: ūrdhvo rohito 'dhi nāke asthād viśvā rūpāni janayan  
yuvā kavīḥ | tigmenāgne jyotiṣā vi bhāsi ṛṭīye cakṣe rajasi priyāni  
z 1 z sahasraśṛṅgo vṛṣabho jātavedā ghṛtāhutis somapṛṣṭhas suvīraḥ  
| mā mā hāsīn nāthito net tvā jahāni gopoṣaṁ ca me vīrapoṣaṁ  
ca dhehi z 2 z rohito yajñasya janitā mukhaṁ ca rohitāya vācā  
śrotreṇa manasā juhomi | rohitaṁ devā yantu sumanasyamānās sa  
mā rohāis sāmityai rohayāti z 3 z rohito yajñaṁ vy adadhād viśva-  
karmaṇe tasmāt tejānsy upa memāny āguḥ | voceyaṁ te nabhiṁ  
bhuvanasyādhi majmani z 4 z ā tvā ruropa vṛhaty uta pañktir ā  
kakud varcasā viśvavedaḥ | ā tvā ruropa rohitākṣara <ā tvā ruropa>  
rohito retasā saha z 5 z ayaṁ vaste garbhaṁ pṛthivyā divaṁ vaste  
'yam antarikṣam | ayaṁ vradhnasya viṣṭapas svar lokān sam ānaśe  
z 6 z vācaspate pṛthivī naḥ syonā syonā yonis talpā naḥ suśevā |  
ihāiva prāṇas sakhye no 'stu taṁ tvā parameṣṭhin pary ahaṁ var-  
casā dadhāmi z 7 z vācaspata ṛtavaḥ pañca <ye no> vāiśvakarmaṇāḥ  
pari ye babhūvuh | <ihāiva prāṇas sakhye no 'stu taṁ tvā para-  
meṣṭhin> pari rohito varcasā dadhātu z 8 z vācaspate sāumanasaṁ  
manaś ca goṣṭhe no gā ramaya yoniṣu prajāṁ | ihāiva prāṇas sakhye  
no 'stu taṁ tvā parameṣṭhin pary ahaṁ varcasā dadhāmi z 9 z pari  
tvā dhāt savitā devo 'gnir varcasā mitrāvaruṇāv abhi tvā | sarvā  
arātīr apakrāmann ehīdam rāṣṭraṁ kṛṇuhi sūnṛtāvat z 10 z 2 z

St 2. See also KS 35.18 and TB 3.7.2.7; the latter varies considerably.

St 5. Ś has kakub in pāda b; insertion of tvā before kakud would improve the pāda. In c Ś has rurohoṣṇihākṣaro vaṣatkāra°.

St 7. In pāda d Ś has agnir āyusā in st 17, rohita āyusā in st 18, and aham āyusā in st 19.

## 17

## (Ś 13.1)

[f234a8] om̐ yan tvā pr̥satī rathe pr̥snir vahati rohitaḥ sabhā yāsya  
raniṁ namaḥ te-[9]nemaṁ vrahmaṇas pate ruhaṁ rohayottamam.  
anuvratā rohiṇī rohitasya sū-[10]ryas suvarṇā vṛñhaspatī suvarcāḥ  
mayā vācām viśvarūpām jayema [11] tayā viṣyādām pṛtanābhi  
syama | idaṁ sado rohiṇī rohitasyāsāu pa-[12]panthās pr̥satī yena  
yāti | tam̐ gandharvāḥ kāśyapā vun nayantu tvaṁ rahantu [13]



*kavayo prapādam. sūryasyāśvā harayaṣ ketusantas sadā vahanty  
amṛtā-[14]s sukhaṁ ratham. | ghṛtapāvā rohito vājamāno divaṁ  
devāṣ prśa-[15]tīm ā viveśa | ayaṁ rohito vṛṣabhas tigmaśṛṅgaṣ  
pary agniṣ pari sū-[16]ryaṁ babbhūva | ayo viṣṭabhnāt pṛthivī  
divaṁ ca tasmād devā ti sṛṣṭi-[17]s sṛjante | rohito divaṁ āruhaṁ  
mahataṣ pary arṇavā | sa-[18]rvā ruropa rohito ruhā vimimīdvā  
payasvatīm ghṛtācīm devānām [19] dhevānām dhenur anapasprg  
eṣām. indras somo stv agniṣṛṇāmta vimṛdho [20] nudasva |  
samiddho gnis samidhāno ghṛtavṛddho ghṛtāhutaḥ abhī-[21]śāl  
asmi viśvāśāl agniṣ sapatnān. | hantv e mama hantv enān pra  
[f234b] dahantv agnir yo niṣ pṛdanyatu kravyādagninā vayaṁ  
sapatnān pra dahāmasi | a-[2]gne sapatnam udharaṁ pārayāssad  
vyathayā sajātam uta pīdānaṁ vṛha-[3]spate | indrāgnī mitrā-  
varuṇāv adhare padyantām apratimān yūryamānā | [4] z 3 z*

Read: yaṁ tvā pṛṣatī rathe pṛsnir vahati rohita | śubhā yāsi  
riṇann apaḥ | tenemaṁ vrahmaṇas pate rohaṁ rohayottamam z 1 z  
anuvratā rohiṇī rohitasya sūris suvarṇā vṛhatī suvarcāḥ | tayā  
vājān viśvarūpān jāyema tayā †viśyādāṁ pṛtanā abhi śyāma z 2 z  
idaṁ sado rohiṇī rohitasyāsāu panthāṣ pṛṣatī yena yāti | tām  
gandharvāṣ kasyapā un nayantu tām rohanu kavayo 'pramādam  
z 3 z sūryasyāśvā harayaṣ ketumantas sadā vahanty amṛtāṣ sukhaṁ  
ratham | ghṛtapāvā rohito bhrājamāno divaṁ devaṣ pṛṣatīm ā  
viveśa z 4 z ayaṁ rohito vṛṣabhas tigmaśṛṅgaṣ pary agniṁ pari  
sūryaṁ babbhūva | yo viṣṭabhnāt pṛthivīm divaṁ ca tasmād devā  
ati sṛṣṭis sṛjante z 5 z rohito divaṁ āruhan mahataṣ pary arṇavāt |  
sarvā ruropa rohito ruhaḥ z 6 z vi mime tvā payasvantīm ghṛtācīm  
devānām dhenur anapasprg eṣā | indras so-<maṁ pibatu kṣe->mo  
'stv agniṣ pṛāśnātu vi mṛdho nudasva z 7 z samiddho 'gnis sami-  
dhāno ghṛtavṛddho ghṛtāhutaḥ | abhīśād viśvāśād agniṣ sapatnān  
hantu ye mama z 8 z hantv enān pra dahatv agnir yo naṣ pṛtanyati  
| kravyādagninā vayaṁ sapatnān pra dahāmasi z 9 z agne sapatnam  
adharaṁ pādayāsmad vyathayā sajātam †utapidānaṁ vṛhaspate |  
indrāgnī mitrāvaruṇāv adhare padyantām apratimanyūyamānāḥ  
z 10 z 3 z

St 1. In pāda b both Ś and RV 8. 7. 28 have praṣṭir va°, but  
it does not seem necessary to restore it. Ś and RV have only three  
pādas. Our pāda d is Ś 19. 24. 1c.

St 2. In pāda d Ś has viśvāḥ pṛ°.

St 3. In pāda d Ś has rakṣanti; rohayantu would be a good  
reading.

St 5. In pāda a Ś has yo, which we might well restore.

St 7. In pāda a TB 3. 7. 7. 13 and ApŚ 11. 4. 14 read as here.

St 8. Pāda b = Ppp 6. 9. 11b.

## 18

## (Ś 13. 1)

[f234b4] avācīnān ava jahīndra vajreṇa bāhumā | adhā sapa-  
[5]tnān māmakān agnes tejobhir ā dadhe | udyan tam deva sūrya  
sapatnān eva ja-[6]hi | divīnān rāsmibhir juhi rātrīmñān tapasā  
vadhīs tam hantv amādhama-[7]n tamā | vatso virājo vṛṣabho  
matīnām ā ruropa śuklapṛṣṭho antari-[8]kṣam. ghr̥tenārkaṁ abhy  
arcanti vatsaṁ vrahma santaṁ vrahmaṇā vardhayantu | divaṁ  
[9] ca roha pṛthivīm ca roha rāṣṭraṁ ca roha draviṇaṁ ca roha |  
prajāṁ ca rohāmṛ-[10]taṁ ca roha rohiteṇa tanvaṁ saṁ spr̥śasva  
| ye devā rāṣṭrabhṛto bhito yantu sū-[11]ryasya tebhīṣ te rohitas  
saṁvidānā | rāṣṭraṁ dadhātu sumanasyamānā | u [12] tvā yajñā  
vrahmapūtā vahanty abhyaktuṁ harayas tvā vahanti | tira-[13]s  
samudram ati rocasa arṇavaṁ rohito dyāvāpṛthivī adhi śrite |  
[14] vasujit gojit sandhanājitiṁ sahasraṁ yasya draviṇāni sapta-  
[15]tīr vocayan te nābhīm bhuvanasyādhi majmani | yāśā yāsi  
pradi-[16]śo dīśo nu yāśāḥ paśūnām uta carṣaṇīnām. yāśāḥ pṛthi-  
[17]vyādityā upasthe asmi saviteva cāruḥ amitra sann iha veyathe  
[18] sannāna paśyati | yataḥ paśyanti rocanaṁ diva sūryaṁ vipaś-  
yantam. | de-[19]vo deva marcayaty antaś caraty arṇave | samānam  
agnisindhatetvaṁ viduḥ ka-[f235a]vayaḥ pare z 4 z

Read: avācīnān ava jahīndra vajreṇa bāhumān | adhā sapatnān  
māmakān agnes tejobhir ā dadhe z 1 z udyan tām deva sūrya  
sapatnān me 'va jahi | divīnān rāsmibhir jahi rātrīyāinān tapasā  
vadhīs te yantv adhamān tamāḥ z 2 z vatso virājo vṛṣabho matīnām  
ā ruropa śuklapṛṣṭho antarīkṣam | ghr̥tenārkaṁ abhy arcanti  
vatsaṁ vrahma santaṁ vrahmaṇā vardhayantu z 3 z divaṁ ca roha  
pṛthivīm ca roha rāṣṭraṁ ca roha draviṇaṁ ca roha | prajāṁ ca  
rohāmṛtaṁ ca roha rohiteṇa tanvaṁ saṁ spr̥śasva z 4 z ye devā  
rāṣṭrabhṛto bhito yanti sūryasya | tebhīṣ te rohitas saṁvidāno  
rāṣṭraṁ dadhātu sumanasyamānāḥ z 5 z ut tvā yajñā vrahmapūtā  
vahanty abhy aktuṁ harayas tvā vahanti | tīras samudram ati  
rocasa arṇavam z 6 z rohite dyāvāpṛthivī adhi śrite vasujiti gojiti  
sandhanājiti | sahasraṁ yasya draviṇāni saptatīr voceyaṁ te nābhīm

bhuvanasyādhi majmani z 7 z yaśā yāsi pradīso dīso 'nu yaśāṣ  
paśūnām uta carṣaṇīnām | yaśāṣ prthivyā adityā upasthe asmi  
saviteva cāruḥ z 8 z amutra sann iha vetaḥ saṁs tāni paśyati | itaṣ  
paśyanti rocanaṁ divas sūryaṁ vipaścitam z 9 z devo devān marca-  
yaty antaś caraty arṇave | samānam agnim indhate taṁ viduṣ  
kavayaṣ pare z 10 z 4 z

St 2. This has appeared as Ppp 10.10.2, which should be corrected to read as here: see also Ppp 16.152.10.

St 6. In pāda b abhyaktam might be possible.

St 8. Pāda d in Ś begins ahaṁ bhūyāsam; our pāda probably needs correction.

St 9. In pādas ab Ś has vetthetaḥ and paśyasi; if we should restore vettha then we ought to read paśyasi also.

## 19

### (Ś 13.1)

[f235a1] ayaṣ pareṇa para ity ekā z ekapadī dvipadī [2] sā  
catuṣpady aṣṭāpadī navapadī babhūvuṣi sahasrākṣarā bhuvanasya  
pañktis ta-[3]syās samudrā adhi vi kṣaranti | ārohan dyām amṛtat  
prā vāpa badā | u tvā ya-[4]jñam vrahmapūtā vahanti ghrtaṁ  
pibantaṁ harayas tvā vahanti | vedat te yamatti ya-[5]t te kra-  
maṇam divi | yat te sadhasthaṁ parame vyoman. | sūryo dyām  
sūryaṣ prthiviṁ sū-[6]rya āpo ta paśyati | sūryo bhūtasyāikam  
cakṣur ā ruroha divaṁ mahi | ūrvīr āsam [7] paridhāyo vedir  
bhūmir akalpata | tatṛāitāv aṣṭiry ādhanta himaṁ ghnaṁsaṁ ca  
rañhi-[8]tā | himaṁ ghnaṁsaṁ rādhāya yūpān kṛtyā parvatām. |  
varṣājyāv agnī jāte rohi-[9]tasya svarvidaḥ svarvado rohitasya  
vrahmaṇāgnis samāhitaḥ tasmād ghraṁsas ta-[10]smād yamas  
tasmād yajño ajāyuta | vrahmaṇāgnis samvidāno vrahmaṇārdho  
vrā-[11]hmāhutaḥ vrahmeddhāv agnījāte rohitammya svarvidaḥ  
apṣv anyas samāhi-[12]taḥ satye adbhīs samāhitaḥ yaṁ vātaṣ pari  
śumbhati | iyaṁ indro vrahmaṇa-[12]s patiḥ vrahmeddhāv agnījāte  
rohitasya svarvidaḥ z 5 z ity atharva-[13]ṇikaṣ pāipalādaśākhayām  
aṣṭādaśakāṇḍe tṛtīyo nuvākaḥ zz

Read: ayaṣ pareṇa para <enāvareṇa padā vatsaṁ bibhratī gāur  
ud asthāt | sā kadricī kaṁ svid ardhaṁ parāgāt kva svit sūte nahi  
yūthe asmin z 1> z ekapadī dvipadī sā catuṣpady aṣṭāpadī navapadī  
babhūvuṣi | sahasrākṣarā bhuvanasya pañktis tasyās samudrā adhi

vi kṣaranti z 2 z ārohan dyām amṛtaḥ prāva me vacaḥ | ut tvā yajñā  
 vrahmapūtā vahanti ghṛtaṁ pibantaṁ harayas tvā vahanti z 3 z  
 veda tat te amartya yat ta ākramaṇaṁ divi | yat te sadhasthaṁ  
 parame vyoman z 4 z sūryo dyām sūryaḥ prthivīm sūrya āpo 'ti  
 paśyati | sūryo bhūtasyāikaṁ cakṣur ā ruropa divaṁ mahim z 5 z  
 urvīr āsan paridhayo vedir bhūmir akalpata | tatrāitāv ṣaṣṭiry  
 ādhatta himaṁ ghraṇsaṁ ca rohitaḥ z 6 z himaṁ ghraṇsaṁ cādḥāya  
 yūpān kṛtvā parvatān | varṣājyāv agnī ījāte rohitasya svarvidaḥ  
 z 7 z svarvido rohitasya vrahmaṇāgnis samāhitaḥ | tasmād ghraṇsas  
 tasmād dhimas tasmād yajño ajāyata z 8 z vrahmaṇāgnī samvidānau  
 vrahmavṛddhāu vrahmahutāu | vrahmeddhāv agnī ījāte rohitasya  
 svarvidaḥ z 9 z apsv anyas samāhitaḥ satye anyas samāhitaḥ |  
 vrahmeddhāv ° ° ° z 10 z yaṁ vātaḥ pariśumbhati yaṁ indro  
 vrahmaṇas patiḥ | vrahmeddhāv agnī ījāte rohitasya svarvidaḥ  
 z 11 z 5 z

ity ātharvaṇike pāippalādaśākhāyām aṣṭādaśakāṇḍe tṛtīyo 'nuvākaḥ  
 z z

St 1. This previously appeared as 16. 67. 7 (= Ś 9. 9. 17)

St 3. Pādas bc appeared in the preceding hymn as 6ab.

## 20

(Ś 13.1 and 2)

[f235a15] *vedīm bhūmīm kalpayitvā divaṁ kṛtvā dakṣiṇā |*  
*ghraṇśan tad agniṁ kṛtvā ca-[16]kāra viśvam ātmanvad varṣeṇā-*  
*jyena rohitaḥ | varṣam ājyaṁ ghraṇśo gnir ve-[17]dir bhūmir*  
*akalpata | tatrāitā sarvatān agnir gīrbhir ūrdhvān akalpayat.*  
*gī-[18]bhir ūrdhvān kalpayitvā rohito bhūmim avravīt. | tad edaṁ*  
*sarvaṁ jāyatām ya-[19]d bhūtaṁ yaś ca bhavyam. sa yajñas*  
*prathamō bhūto bhavyo ajāyata | tasmādhva ja-[20]yajñedaṁ*  
*sarvaṁ yat kiñ cedaṁ vi rohite | rohiteṇa riṣaṇābhṛtam. ud*  
*a-[f235b]sya ketavo divi śukrā bhrājanta irate | ādityasya nṛcakṣaso*  
*mahīvrata-[2]sya mīdhuṣā | yaśāṁ prajñānaṁ svadayanto arciṣā*  
*svapakṣam āsūm patayanta-[3]m arnave | suvāma sūryaṁ bhuva-*  
*nasya gopān yo rāsmibhin diśābhāti [4] sarvā | yat prāṁ pratyāṁ*  
*svadhayā yādvi śibhin nānārūpe ahanī ka-[5]rṣa māyā | tad āditya*  
*me tat ta mayī sravodako vidvām pari bhūmi jā-[6]yase | vipaś-*  
*citaṁ taraṇīm bhrājamānaṁ vahanti yaṁ haritas sa-[7]pta bahvīḥ*  
*| śrutād divam atti divam anyanāya taṁ tvā paśyema paryanti-[8]m*



*ājim. mā tvā dabhaṁ paryantam ājim sugena durgam ati yāhi śibhām. [9] divaṁ ca sūryaṁ pṛthivyaṁ ca devī ahorātre vimamāno yad eṣi | svasti te [10] sūrya carato rathāsi yenobhāv anto paryāsi sadyaḥ | yan te vahanti [11] harito vahiṣṭhās tam ā roha sukham āśyaśvam. z 1 z*

Read: vedīm bhūmīm kalpayitvā divaṁ kṛtvā dakṣiṇām | ghraṇsaṁ tad agniṁ kṛtvā cakāra viśvam ātmanvad varṣeṇājyena rohiṭaḥ z 1 z varṣam ājyaṁ ghraṇso 'gnir vedir bhūmir akalpata | tatrāitān parvatān agnir gīrbhir ūrdhvān akalpayat z 2 z gīrbhir ūrdhvān kalpayitvā rohito bhūmim avravīt | tad idaṁ sarvaṁ jāyatām yad bhūtaṁ yac ca bhavyam z 3 z sa yajñas prathamo bhūto bhavyo ajāyata | tasmād dha jajña idaṁ sarvaṁ yat kiñ cedam virocate rohitena ṛṣiṇābhṛtam z 4 z ud asya ketavo divi śukrā bhrājanta irate | ādityasya nṛcakṣaso mahivratasya mīdhuṣaḥ z 5 z tyaśām prajñānām svarayanto arciṣā supakṣam āsūm patayantam arṇave | stavāma sūryaṁ bhuvanasya gopām yo raśmibhir diśa ābhāti sarvāḥ z 6 z yat prāñ pratyañ svadhayā tyādvi śibhaṁ nānārūpe ahanī karṣi māyayā | tad āditya mahi tat te mahi śravo yad eko viśvaṁ pari bhūma jāyase z 7 z vipaścitaṁ taraṇīm bhrājamānaṁ vahanti yaṁ haritas sapta bahvīḥ | śrutād yam atrir divam unnināya taṁ tvā paśyema pariyāntam ājim z 8 z mā tvā dabhan pariyāntam ājim sugena durgam ati yāhi śibham | divaṁ ca sūrya pṛthivīm ca devīm ahorātre vimamāno yad eṣi z 9 z svasti te sūrya carato rathasya yenobhāv antau pariyāsi sadyaḥ | yaṁ te vahanti harito vahiṣṭhās tam ā roha sukham ā svaśvyam z 10 z 1 z

This hymn is made up of stanzas which in Ś are 13. 1. 52-55 and 13. 2. 1-6. Whitney remarks that Ś 13. 1. 56-60 are well omitted.

St 6. In pāda a āśām might be acceptable: Ś has diśām prajñānām svarayantam.

St 7. In pāda a yāsi, as in Ś, would be the most acceptable emendation.

## 21

(Ś 13. 2)

[f235b11] sukhaṁ sūrya [12] ratham aṇsumantaṁ syono sya vahnīm adhi tiṣṭha vājinam. | yan te vahanti ha-[13]rito vahiṣṭhās śatam āśvā yadi vās sapta bahvīḥ sapta śūro hariṣṭhā-[14]ś śatam āśvā yadi vas sapta bahvīḥ | sapta śūro harito yātave ra-[15]tho hiraṇyatvacaśo vṛhatir yuñktaḥ amoti śakro rajasiḥ parastā-[16]d

*vadhūya devas tamo divasā ruhat. uta ketunā vṛhatā deva āgam*  
 [17] *nupāyavantum avibha jyotir aśvāiḥ divyas suparṇas sthaviro*  
*vyakṣann ādi-*[18] *tyāṣ putram nāthagām abhayām atitā | udyam*  
*raśmīn ā tanuṣe prajāṣ sa-*[19] *rgā vi paśyati | ubhā samudrāu*  
*kratunā vi bhāsi sarvām lokā* [f236a] \* \* \* \* \*  
*śiśuṣ kundanaṁ paryāto adhvaram. |* [2] *viśvāny \*ny\* bhuv\*n\* \* \* \**  
*hiraṇyo \*\*\*ito vahanti z divi* [3] *tvā u dhārayat sūryā māsāya*  
*kartavye | sa eka sudhṛtas tapan svar bhūtā* [4] *vi cākaśat. z ubhāv*  
*antāu sam ariṣati vatsas sammātaram iva | nanv e-*[5] *ti ṛtavaṣ*  
*purā vrahma devyā amī viduḥ yat samudram adhi śrutam tat*  
*sivyasu-*[6] *ta sūrya | madhvā ca vitato mahān pūrvaś caparaś ca*  
*yaḥ tvaṁ sam āpnojyo jūtibhi-*[7] *s tasmātmāpa jīgitsati | tenā-*  
*mṛtasya bhakṣaṇam devānān nāva rundhate |*

One upper corner of the ms is completely gone taking half of the first line of f236a and some of the second line. This hymn is accented in the ms.

Read: *sukhaṁ sūrya ratham aṁsumantaṁ syonaṁ suvahnim adhi*  
*tiṣṭha vājinam | yaṁ te vahanti harito vahiṣṭhāś śatam aśvā yadi*  
*vā sapta bahviḥ z 1 z sapta sūryo harito yātave rathe hiraṇyatva-*  
*caso vṛhatir ayuṅkta | amoci śukro rajasaṣ parastād vidhūya devas*  
*tamo divam ā ruhat z 2 z ut ketunā vṛhatā deva āgann apāyuvan*  
*tamo abhi jyotir aśrāit | divyas suparṇas sthaviro vy akhyad adityāṣ*  
*putram nāthagāmo 'bhi yāmi bhītaḥ z 3 z udyan raśmīn ā tanuṣe*  
*prajāṣ sarvā vi paśyasi | ubhāu samudrāu kratunā vi bhāsi sarvān*  
*lokān paribhūr bhrājamānaḥ z 4 z pūrvāparaṁ carato māyayāitāu*  
*śiśuḥ †kundanaṁ pari yāto adhvaram | viśvāny anyo bhuvanābhicaṣṭe*  
*anyaṁ hiraṇyā harito vahanti z 5 z divi tvā †u adhārayat sūrya*  
*māsāya kartave | sa eka sudhṛtas tapan svar bhūtāvacaśat z 6 z*  
*ubhāv antāu sam ariṣati vatsas sammātaram iva | nanv etad itaṣ*  
*purā vrahma devā amī viduḥ z 7 z yat samudram adhi śritam tat*  
*†sivyasuta sūryaḥ | adhvāsa vitato mahān pūrvaś cāparaś ca yaḥ*  
*z 8 z tam samāpnoti jūtibhis tasmād nāpa cikitsati | tenāmṛtasya*  
*bhakṣaṇam devānaṁ nāva rundhate z 9 z 2 z*

This hymn is accented in the ms.

St 2. In pāda a *śūro* would give an acceptable meaning.

St 3. In pāda b if *apāyuvan* may be accepted as pres. ppl. the rest is probably good. In c we might consider retaining *vyakṣann* as a pres. ppl. For d see 24. 4d.

St 4. Pāda a has occurred as Ppp 4. 16. 8a; b seems to be new. The lacunae are filled out from Ś.

St 5. Pādas abc have appeared above as 3.2abc, and they are also § 7. 81.1abc. RV 10. 85. 18 has adhvaram as here, and so do MS and TB. The last pāda here is similar to pāda d of § 13. 2. 11; others are entirely different.

St 6. In pāda a § has tvātrir, in d viśvā bhūtā°: d has appeared as Ppp 5. 38. 4b.

St 8. In pāda b it may be that siṣāsati as in § is intended, or vivyāsati.

St 9. The ms gives no indication of the end of this hymn, but as the next stanza is RV 1. 50. 1 it seems proper to begin the next hymn with that stanza.

22

(§ 13. 2)

[f236a7] u-[8]d u tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ dṛṣe viśvāya sūryam. | apa tye [9] tāyavo yathā nakṣatrā yanty uktubhiḥ sūrāya viśvacakṣase | adṛśyann asya [10] ketavo vi raśmayo janāṁ anu | bhrājanto agnayo yathā | taranir viśvadarśato [11]rśato jyotiṣkṛd asi sūrya | viśvam ā bhāsi rocanā | pratyaṁ devānāṁ viśa-[12]ṣ pratyaṁ ud eṣi mānuṣi | pratyaṁ viśvaṁ svar dṛṣe | yenā pāvaka cakṣasā [13] bhranyantaṁ janāṁ anu | tvaṁ varuṇa paśyasi vi dyām eṣi rajas pṛthv a-[14]hā mimāno aktubhiḥ paśyaṁ janmāni sūrya | sapta tvā harito rathe vaha-[15]nti deva sūrya | sapta tvā harito rathe vahanti deva sūrya | śociṣkeṣaṁ vi-[16]cakṣana | ayukta sapta śundhyavas sūro rathasya naptyaḥ tābhīr yāti svayukti-[17]bhīḥ abhi sā varcasā giras siṁcantir ā caranyataḥ abhi vatsan na dhe-[18]navaḥ tā rṣantu śubhriyaḥ pṛcatir varcasā priyaḥ jāta jātir yathā hr-[19]dā z 3 z

The ms writes accents in this hymn also.

Read: ud u tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ | dṛṣe viśvāya sūryam z 1 z apa tye tāyavo yathā nakṣatrā yanty uktubhiḥ | sūrāya viśvacakṣase z 2 z adṛśann asya ketavo vi raśmayo janāṁ anu | bhrājanto agnayo yathā z 3 z taranir viśvadarśato jyotiṣkṛd asi sūrya | viśvam ā bhāsi rocanam z 4 z pratyaṁ devānāṁ viśaḥ pratyaṁ ud eṣi mānuṣiḥ | pratyaṁ viśvaṁ svar dṛṣe z 5 z yenā pāvaka cakṣasā bhranyantaṁ janāṁ anu | tvaṁ varuṇa paśyasi z 6 z vi dyām eṣi rajas pṛthv ahā mimāno aktubhiḥ | paśyaṁ janmāni sūrya z 7 z sapta tvā harito rathe vahanti deva sūrya | śociṣkeṣaṁ vicakṣana z 8 z ayukta sapta śundhyavas sūro rathasya

naptyaḥ | tābhīr yāti svayuktibhiḥ z 9 z abhi mā varcasā giras  
siñcanty ā caranyatiḥ | abhi vatsam na dhenavaḥ z 10 z tā arṣantu  
śubhriyaḥ prñcatīr varcasā payaḥ | jātam jātir yathā hr̥dā z 11 z 3 z

The first nine stanzas here are RV 1. 50. 1-9; they appear in a number of other texts, but more notable perhaps is the fact that the eleven stanzas of this Pāipp hymn are Ś 20. 47. 13-21 plus 48. 1 and 2.

St 3. In pāda a RV, Ś 20. 47, and some others have adṛśram.

St 4. In pāda c rocanā as in the ms could stand, but it would be more awkward than rocanam which most texts have; but Ś has rocana in 13. 2. 19 and it may be that something of that sort is in the Atharvan tradition.

St 7. In pāda b only Ś in Bk 13 has ahar.

St 8. In pāda b I give °cakṣaṇa with RV, SV, and TS, also Ś 20. 47. 23; here, however, as in st 4c it may be that the Atharvan tradition is °cakṣaṇam.

St 10. In pāda a Ś has tvā, and in b °yuvaḥ.

## 23

(Ś 13. 2)

[f236a19] vajra eva sādhvīyaḥ kintyaṁ śrayamāṇam ā vahām. ||  
[f236b] mahyam āru ghr̥taghr̥ta priyaḥ rohito \* \* \* \* \*  
[2] ni gāyitasyo jāyate namas sa devānām adhipatīr babhūva | y\*  
viśvacarṣaṇi-[3]r uta viśvatomukho viśvatobāhur uta viśvataspāt. |  
sam bāhukhyām dhamati [4] saspatatrāir dyāvābhūmī janayan deva  
ekaḥ | ekapā dvipado bhūyo vi [5] cakrame ta ekapadas tanvām sam  
āsate | atandro yāsyām harito yad āsthā-[6]d divi rūpam kr̥nūthe  
rocamānaḥ ketumān rubhyaṁ sahamāno rajānsi viśvā-[7]dibhyaḥ  
pravato vi bhāvasi | baṇ mahān asi sūrya baḥ āditya mahān a-[8]si  
| mahas te mahato mahimās tvasāditya mahān asi | rocase divi  
ro-[9]case rocase rocase psv antaḥ | ubhā samudro ruvā vy āpita  
devo devāsi [10] mahiṣa svarvit | arvāk parastād vaco viddhāsur  
vipaścīt patayaṁ pataṅgaḥ [11] viṣṇur vicittaś śavame sādhitīṣṭham  
pra ketunā sahate viśvam ejat. tigmo [12] pibhrājam tanvaś śīśāno  
ruṅgamāsun dhrovato rarāṇāḥ jyotiṣmān paṅkti [13] mahiṣo  
vayodhā viśvāsthāḥ padīśaḥ kalpamānaḥ | citraś cikitvān mahi-  
[14]ṣas suparnārocayan nodasīm antarikṣam. | ahorātri pari sūryam  
vasāna [15] pra pya viśvās tirato viryāni z 4 z



The break on this folio has destroyed the second half of line 1 of f236b. Accents are marked on the first four stanzas. In the left hand margin of f236b opposite line 6 is *še* correcting *kṛṇuthe*.

Read: *ugrāya †vasā dhiyaṣ kīrtim śremāṇam ā vahān | mahyam āyur ghr̥taṁ payaḥ z 1 z rohito <divam āruhat tapasā tapasvī | sa yo>nim āiti sa u jāyate punas sa devānām adhipatir babhūva z 2 z yo viśvacarṣaṇir uta viśvatomukho viśvatobāhur uta viśvataspāt | saṁ bāhubhyām dhamati saṁ patatrāir dyāvābhūmī janayan deva ekaḥ z 3 z ekapād dvipado bhūyo vi cakrame <dvipāt tripādam abhy eti paścāt | dvipād dha ṣaṭpado bhūyo vi cakrame> ta ekapadas tanvaṁ sam āsate z 4 z atandro yāsyān harito yad āsthād divi rūpaṁ kṛṇuṣe rocamānaḥ | ketumān udyān sahamāno rajāṁsi viśvā āditya pravato vi bhāsi z 5 z baṇ mahān asi sūrya baḍ āditya mahān asi | mahāns te mahato mahimā tvam āditya mahān asi z 6 z rocase divi rocase rocase rocase 'psv antaḥ | ubhā samudrāu rucā vy āpitha devo devāsi mahiṣaḥ svarvit z 7 z arvāk parastāt †vaso vyadhva āsur vipaścīt patayan patamgaḥ | viṣṇur vicittas śavasādhitīṣṭhan pra ketunā sahate viśvam ejat z 8 z tigno vibhrajān tanvaś śīśāno †raṁgamāsun pravato rarāṇaḥ | jyotiṣmān pakṣī mahiṣo vayodhā viśvā āsthāṣ pradīśas kalpamānaḥ z 9 z citraś cikivān mahiṣas suparṇa ārocayan rodasī antarikṣam | ahorātre pari sūryaṁ vaśāne prāsyā viśvā tirato vīryāṇi z 10 z 4 z*

St 1. This is Ś 20. 48. 3, which has *yaśaso dhiyaḥ ° indriyam °* in ab.

St 2. At the beginning of f236b2 the ms is slightly cracked and the letters may be *nimā°* instead of *nigā°* as given in transliteration. Whitney reports that Ppp reads *ākramīt* in a; the birchbark is broken and in my copy of Bm several pages are missing just here, so I cannot verify the report. This stanza is Ś 13. 2. 25.

St 3. This appears RV 10. 81. 3 and elsewhere; *pāda a* is given here as in Ś, *bcd* agree with RV.

St 5. In *pāda b* Ś has *dve rūpe kṛṇute*.

St 6. For this stanza we surely have the same text as in Ś; RV and others vary considerably.

St 7. In ab Ś has, between the second and third *rocase*, *antarikṣe patamga prthivyām*.

St 8. In *pāda a* Ś has *arvān ° prayato*; at the end of d *svavit*.

St 9. In *pāda a* *tanvaś* is perhaps not as good as *tanvaṁ* in Ś: in d Ś has *āsthāt*.

## 24

(Ś 13.2)

[f236b15] cittran devānām ketur anīkaṁ [16] jyotiṣmān pradiśas sūrya udyam. divākaro tu dyumnāis tamāṁsi viśvātārya [17] duri-  
tāni sukrā | cittraṁ devānām ud agād anīkaṁ cakṣur mitrasya varuṇa-  
[18]syāgneḥ āprā dyāvāprthivī antarikṣaṁ sūrya ātmā jagatas tasthuśaś ca z [19] uccā patam aruṇaṁ suparṇaṁ madhye  
divas taraṇiṁ bhrūjam. paśyema tvā savi-[f237a]tāraṁ yam āhur  
ajasraṁ jyotir yad ivamdad atri divas prṣṭhe dhāvamānaṁ suparṇaṁ  
[2] nādityaś putraṁ nāthagāma bha yāma bhītā | sa nā sūryaś pra-  
tad dīrgham āyur mā [3] riśāma sumatāu te syāma | ahorātrāṇi vi-  
dadāthi kṛṇvānaś pārthi-[4]vāṁ rajaḥ navaṁ navaṁ sakhi bhavaṁ  
kṛṇuṣe dave sūrya | sahasrāhuṁ yotāvrsya [5] pakṣāu harer  
haṁsasya haritas svargam. | sa viśvāṁ devāṁ tinas saptathus  
sampaśa-[6]n yāti bhuvanāni viśvā | rohito loko bhavabhū rohito  
gre prajāpatiḥ rohi-[7]to yajñānā sukhaṁ rohito jyotir ucyase |  
rohito bhūto bhavat. | rohito raśmi-[8]bhiḥ bhūmyaṁ samudram  
anu saṁ cara | sarvā diśas saṁ carati rohito adhi-[9]patir divaḥ  
divaṁ samudram ād bhūmyaṁ sarvān lokān vi rahati z 5 z

In the right hand margin of f237a, opposite line 3, is dathi. The ms marks accents on the first two stanzas.

Read: citraṁ devānām ketur anīkaṁ jyotiṣmān pradiśas sūrya  
udyan | divākaro 'ti dyumnāis tamāṁsi viśvātārīd duri-tāni śukraḥ  
z 1 z citraṁ devānām ud agād anīkaṁ cakṣur mitrasya varuṇa-  
syāgneḥ | āprā dyāvāprthivī antarikṣaṁ sūrya ātmā jagatas  
tasthuśaś ca z 2 z uccā patantam aruṇaṁ suparṇaṁ madhye divas  
taraṇiṁ bhrūjamānaṁ | paśyema tvā savitāraṁ yam āhur ajasraṁ  
jyotir yad avindad atriḥ z 3 z divas prṣṭhe dhāvamānaṁ suparṇaṁ  
adityaś putraṁ nāthagāmo 'bhi yāmi bhītaḥ | sa naḥ sūrya pra tira  
dīrgham āyur mā riśāma sumatāu te syāma z 4 z ahorātrāṇi vi-  
dadhat kṛṇvānaś pārthivāṁ rajaḥ | navaṁ-navaṁ sakhibhavan kṛṇuṣe  
deva sūrya z 5 z sahasrāhnyaṁ yutāv asya pakṣāu harer haṁsasya  
haratas svargam | sa viśvāṁ devāṁ tinas saptathus sampaśyan yāti  
bhuvanāni viśvā z 6 z rohito loko 'bhavad rohito 'gre prajāpatiḥ |  
rohito yajñānāṁ mukhaṁ rohito jyotir ucyate z 7 z rohito bhūto  
'bhavad <rohito 'ty atapad divam> | rohito raśmibhir bhūmiṁ  
samudram anu saṁ carat z 8 z sarvā diśas saṁ carati rohito adhipatir  
divaḥ | divaṁ samudram ād bhūmiṁ sarvān lokān vi rakṣati  
z 9 z 5 z

St 2. This is RV 1. 115. 1, appearing also in a number of other texts; only § 13. 2. 35 has āprād in c.

St 5. This stanza is new except that a appears as RV 10. 190. 2c.

St 6. In pāda a § has viyatāv, in b patataḥ, and in c urasy upadadya.

St 7. Pāda a here is § st 40a; § 39a has kālo; our d has no parallel.

St 8. Pāda a has no parallel.

25

(§ 13. 2)

[f237a10] vitanyaṅstaṁ prati muñcate srja murhūte raśmīn  
aṅśaṁ vrhantam. divā varaḥ pa-[11]śyati yat parāt paraṁ parā  
hvā pravṛṣṣmaṇād viśvam aprādhīraṇmayam haritaḥ ke-[12]tur  
udyam. | ārohaṁ śakro vrhatīr yuñktor amartyāḥ kṛnuṣe vīryāni |  
di-[13]vyas suparṇo mahiṣaṁ vataṛaṅhā ya | sarvāṅ lokān abhi yed  
vibhāti | abhy a-[14]nyad eti sadyo yaṁ vasāvam ahorātrābhyām  
mahīṣāt kalpamānaḥ sūryaṁ varyaṁ ra-[15]jasi kṣiyante gātuvidaṁ  
havāmahe nāthamānā | prithivipro mahiṣo [16] bādhamānāsu  
gātur adbhutacakṣuḥ pari sarvaṁ babhūva | viśvaṁ saṁpaśyaṁ suvi-  
[17]datro yajatri śivāyā nas tanvā śarma yaśchāt. | pary asya  
mahimā prithi-[18]vyām samudraṁ jyotiṣā bibhṛājaṁ parya dyām  
antarikṣam. ahorātrābhyām saha [19] saṁvasānā uṣā nīyuḥ pra-  
tarād aviṣṭam. abobhy agnis samidhā ja-[20]nānām prati dhenum  
ivāyatisuṣāsam. | yāhvā iva pra vayām ujji-[f237b]hānāḥ pra  
bhānavas sasrje nāva|m atsva kumāraṁ mātā yuvatīr garbham  
anta-[2]r guhā dadāti na dadāti pitre | anekam asya na minaj  
janāsaḥ puraḥ pa-[3]śyanti nihitam aratāu | tam etaṁ tva yuvatīḥ  
kumāraṁ peṣi bibhārṣi mahiṣi jajā-[4]na pūrvān di garbhaś śarado  
vavardhāpaśyaṁ jātāṁ yad asūta mātā | yasya tisro vanu-[5]na  
ekadhātmato smāi balimn devajānā haranti | yasyāsāu dyāuḥ prthivy  
antarikṣaṁ [6] guhyaṁ pra tiṣṭhati madhunāsaktā | nava divo  
devajanena guptā navāntarikṣāni [7] nava bhūmayemām | yasmimn  
idaṁ sarvaṁ ota protaṁ yasmād anyamn aparaṁ kiṁ canāsti [8]  
z 6 z

In the left hand margin of f237a opposite line 10 is rya, and just above that is (?)vyaṅ.

Read: †vitanyaṅstaṁ prati muñcate †srja muhūrte raśmīn

anśam vṛphantam | divāvaraś paśyati yat parāt paraṁ tparāhvā  
 pravṛṣṇanād† viśvam āprād dhiraṇmayam haritaś ketur udyan z 1 z  
 ārohan śukro vṛhatīr t̥yunktor amartyaś kṛṇuṣe vīryāṇi | divyas  
 suparṇo mahiṣo vātarāṇhā yaḥ sarvāṇ lokāṇ abhi yad vibhāti z 2 z  
 abhy anyad eti sadyo 'yam t̥vasāvam ahorātrābhyām mahiṣaḥ kalpa-  
 mānaḥ | sūryam vayam rajasi kṣiyantaṁ gātuvidam havāmahe  
 nāthamānāḥ z 3 z pṛthivīpro mahiṣo bādhamānasya gātur adbhuta-  
 cakṣuṣ pari sarvaṁ babhūva | viśvaṁ saṁpaśyan suvidatro yajatraś  
 śivāyā nas tanvā śarma yacchāt z 4 z pary asya mahimā pṛthivīm  
 samudraṁ jyotiṣā vibhrājan pari dyām antarikṣam | ahorātrā-  
 bhyām saha saṁvasānā uṣā nīyuṣ pratarād āviṣtam z 5 z abodhy  
 agnis samidhā janānām prati dhenum ivāyatīm uṣāsam | yāhvā iva  
 pra vayām ujjiḥānāṣ pra bhānavas sasṛjre nākam accha z 6 z  
 kumāraṁ mātā yuvatir garbham antar guhā dadhāti na dadāti  
 pitre | anikam asya na minaj janāsaḥ puraś paśyanti nihitam  
 aratāu z 7 z tam etaṁ tvaṁ yuvatiṣ kumāraṁ peṣi bibharṣi mahiṣi  
 jajāna | pūrvīr hi garbhaś śarado vavardhāpaśyam jātarṇ yad asūta  
 mātā z 8 z yasya tisro t̥vanuna ekadhātmato† 'smāi baliṁ devajanā  
 haranti | yasyāsāu dyāuṣ pṛthivy antarikṣam guhyam pra tiṣṭhanti  
 madhunāsaktā z 9 z nava divo devajanena guptā navāntarikṣāṇi  
 nava bhūmaya imāḥ | yasminn idaṁ sarvaṁ otaṁ protaṁ yasmād  
 anyan na paraṁ kiṁ canāsti z 10 z 6 z

St 1. This has no parallel.

St 2. Pādas acd here are somewhat similar to st 42 in Ś.

St 4. Pāda d here is new; the rest is st 44 in Ś, which has  
 nādḥ° in a and adabdhā° in b.

St 5. Pādas cd have no parallel.

St 6. This is the last stanza in Ś 13. 2, and it appears as RV  
 5. 1. 1 and elsewhere. RV and Ś have sistrate in d.

St 7. This and the next are RV 5. 2. 1 and 2. In ab RV has  
 °tiḥ samubdham guhā bibharṣi.

St 8. In pāda a RV has kam ° ° yuvate.

St 9. This and the next stanza are new except that 10d is Vāit  
 25. 12b.

[f237b8] na tasmāt pūrvam na param nv asti na bhūtam noda  
 bhavyam yad āsit. | sahasrapā-[9]d v ekamūrdhā dvāiyātmā sa  
 evekam avarivarti bhūtim. | ekāikam ye patayas su-[10]parṇās



sopam dipsanto hy ānibādhāt. | kas teṣām veda pitaraṁ mātaraṁ  
ca ko [11] nidhām vyānam eṣām. | ebhir vāta itaṣ pravāte ya dadante  
pañca daśa sadhrī-[12]cī yāhutim atimanyanti devā imām netāraṣ  
katime ta ā-[13]san. | imām eṣām prthivīm vasta eṣo antarikṣam  
pary eko babhū-[14]va | divam eṣām dadhate yo vidhartās sarvā  
diśo rakṣaty eka eṣām. [15] zz 7 zz zz ity atharvaṇiṣka pāipalā-  
dayāś śākhāyām aṣṭā-[16]daśakāṇḍe caturtho nuvākaḥ zz zz

Read: na tasmāt pūrvaṁ na paraṁ nv asti na bhūtaṁ nota  
bhavyaṁ yad āsit | sahasrapād v ekamūrdhā dvāiyātmā sa evāikaṁ  
ā varīvartti bhūtaṁ z 1 z ekāikaṁ ye patayas suparṇās †sopam  
dipsanto †hy ānibādhāt† | kas teṣām veda pitaraṁ mātaraṁ ca ko  
nidhām vyānam eṣām z 2 z yebhir vāta iṣitaṣ pravāte ye dadante  
pañca diśas sadhrīcīḥ | ya āhutim atimanyanti devā †imām netāraṣ  
katame ta āsan z 3 z imām eṣām prthivīm vasta eko antarikṣam  
pary eko babhūva | divam eṣām dadate yo vidhartā sarvā diśo  
rakṣaty eka eṣām z 4 z 7 z

ity ātharvaṇike pāippalādāyām śākhāyām aṣṭādaśakāṇḍe caturtho  
‘nuvākaḥ zz zz

St 1. This and the next are new. In 2d it might be an im-  
provement if prāpaṁ were inserted after nidhām.

St 3. This and the next are Ś 10. 8. 35 and 36, also in JUB  
1. 34. Ś has atyamanyanta in c, and apām in d of st 3. For 4d  
Ś has viśvā āśāḥ prati rakṣanty eke and JUB agrees with it except  
in having anye for eke.

## 27

(Ś 15. 1)

[f237b16] vrādyāu vā ida agra āsī-[17]t triryamāna eva sat  
prajāpatiṁ samīrayat. | sa prajāpatir ātmanas supa-[18]rṇam  
apaśyat tad ekam abhavat tal lālāmam abhavat tan mahad bhavan  
ta jyestho bhavat ta-[19]t tayābhavat tat satyam abhavad vrah-  
mābhavat tena prajāyata | so vardhata sa macā-[20]n abhavat sa  
mahādevo bhavat sa iśāno bhavat sa devānām ekavrātyo bhava-[21]t  
sa dhanur āt tad indradhanur abhavat. | nīlam asyodaram lohin  
asya prṣṭhi nī-[f238a]lenāpriyam lokoti lohiteṇa dvīśantaṁ viddhata  
iti vrahmaṇā vādanti | sa [2] prācīr diśam anu vy acalata z 7 z

In the left hand margin of f237b opposite line 17 is trya,  
correcting trirya.

Read: vrātyo vā id agra āsit tīryamāṇa eva sa prajāpatiṁ sam āirayat z 1 z sa prajāpatir ātmanas suparṇam apaśyat z 2 z tad ekam abhavat tal lalāmam abhavat tan mahad abhavat taj jyeṣṭham abhavat tat tapo 'bhavat tat satyam abhavat tad vrahmābhavat tena prājāyata z 3 z so 'vardhata sa mahān abhavat sa mahādevo 'bhavat z 4 z sa īśāno 'bhavat sa devānām z 5 z <sa> ekavrātyo 'bhavat sa dhanur ādatta tad indradhanur abhavat z 6 z nīlam asyodaram lohitam asya pṛṣṭham z 7 z nīlenāpriyam †lokoti lohitenā dviṣantam vidhyatīti vrahmavādino vadanti z 8 z sa prācīm diśam anu vy acalat z 9 z 1 z

St 1. The form tīryamāṇaḥ is doubtful, and perhaps we should read īyamāṇaḥ with Ś.

St 5. Perhaps we should follow Ś here and read sa devānām īśām paryāit.

St 9. This is the first clause of Ś 15. 2. 1, with omission of sa ud atīṣṭhat at the beginning.

## 28

## (Ś 16.1)

[f238a2] *atisrṣṭo apām vṛṣabho ati-[3]atisrṣṭāgnayo divyā rujaṁ parirujaṁ sṛṇo apām vṛṣabho atirṣṭā-[4]gnayo divyā rujaṁ parirujaṁ sṛṇo pasrṇam proko manohā śano nirdahātsa-[5]dūṣis tanv-dūṣi | idamṇ tvān atu srjāmi tāt paśavo mitrāvaruṇā ma prāṇā-[6]pānāv agnir me dakṣam dadhātu vidma te svapna janitram z 6 z*

Read: atisrṣṭo apām vṛṣabho atisrṣṭā agnayo divyāḥ z 1 z rujaṁ parirujan mṛṇan parimṛṇan z 2 z mroko manohā khano nirdāha ātmadūṣis tanūdūṣiḥ z 3 z idam tam ati srjāmi tam <mābhy ava nikṣi z 4 z> paśavo <māpa stheṣur> mitrāvaruṇā me prāṇāpānāv agnir me dakṣam dadhātu z 5 z vidma te svapna janitram z 6 z 2 z

St 2. Ś has pramṛṇan.

St 3. For this and st 4 cf Ppp 10. 9. 1, and SMB 1. 7. 1; also Ś 10. 5. 21.

St 5. This is Ś 16. 4. 7 with omission of śakvarī stha at the beginning. In Ś this stanza ends the first anuvāka of Book 16.

St 6. This is the first clause of Ś 16. 5. 1, and is the first clause of all but two stanzas of Ppp 17. 24.

## 29

(Ś 16.9)

[f238a6] *jitam a-[7]smākam adbhīnam asmākam abhiṣṭhām*  
*viṣṭāt pṛtanā arātis svabhyāvartayā* | [8] *sūryasyā vratam annāvṛte*  
*dakṣiṇām anv āvṛta ma tad agnir āha tad u so-[9]mo āha loka*  
*mādhāt sukr̥tasya loke* | *agavda svar agavda saṁ sūryasya jyotiṣā-*  
*[10]gavda* | *vasyobhūyāya vasumān yajño vasuṁsiya vasumān*  
*yajño vasuṁsiya* [11] *vasumān bhūyāsam. z z ity atharvaṇike*  
*pāipalādayas śākhā-[12]yām aṣṭādaśakāṇḍe pañcamo nuvākaḥ z z*

Read: *jitam asmākam udbhinnaṁ asmākam abhy aṣṭhām viśvāḥ*  
*pṛtanā arātīḥ* | *†svabhyāvartayā z 1 z sūryasyāvṛtam anvāvarte*  
*dakṣiṇām anv āvṛtam* | *tad agnir āha tad u soma āha loko mā dhāt*  
*sukr̥tasya loke z 2 z aganma svaḥ svar aganma saṁ sūryasya*  
*jyotiṣāganma z 3 z vasyobhūyāya vasumān yajño vasu vaṁsiṣiya*  
*vasumān bhūyāsam z 4 z 3 z*

*ity atharvaṇike pāippalādāyām śākhāyām aṣṭādaśakāṇḍe pañcamo*  
*‘nuvākaḥ zz zz*

St 1. This is also Ś 10. 5. 36ab; I suspect that the last bit here is commentary.

St 2. Pādas ab are Ś 10. 5. 37ab, and Ppp 10. 10. 3ab: pāda c is of rather frequent occurrence, e. g. Ppp 2. 24. 5c and 15. 6. 5c. Ś has pūṣā in d.

St 3. This and the next occur TS 1. 6. 6. 1 and 2. In Ś this is the end of the second anuvāka and of the book.

## 30

(Ś 17.1)

[f238a12] *viśamahyaṁ sahamā-[13]naṁ sahasānaṁ sahyānaṁ-*  
*saṁ sahamānaṁ sahojitaṁ* | *viśvajitaṁ svarjitaṁ-[14]m abhijitaṁ*  
*vasujitaṁ gojitaṁ saṁhitaṁ sandhanājitaṁ.* | *īlyaṁ nāma* [15]  
*bhūyā indram āyuṣmān priyā bhūyāsam.* | *viśasaṁhyaṁ sahamānaṁ*  
*sa-[16]hasānaṁ sahyāṁsaṁ sahasānaṁ mahojitaṁ.* | *viśvajitaṁ*  
*dhanajitaṁ sva-[17]rjitaṁ abhijitaṁ vasujitaṁ gojitaṁ saṁjitaṁ*  
*santunājitaṁ.* | [18] *īdyāṁ nāma hūya indram devānām priyo*  
*bhūyāsam.* | *viśasahyaṁ sa-[19]hamānaṁ sahasānaṁ sahyāṁsaṁ*  
*sahamānaṁ sahojitaṁ viśvajitaṁ sva-[20]rjitaṁ abhijitaṁ vasu-*

*jitam gojitam samjitam sandhanajitam. | [f238b] idyam nama  
huya indram pasunam priyo bhuyasam. z 1 z*

In f238a12 viśāmahyaṁ is corrected (interlinear) to °sahyaṁ: in the right hand margin of f238a about opposite line 15 is saṁśayaṁ and there is a cross under the "h" of sahamānaṁ.

Read: viśāsahim sahamānaṁ sāśahānaṁ sahiyānsam | sahamā-  
naṁ sahojitam viśvajitam svarjitam abhijitam vasujitam gojitam  
samjitam sandhanajitam | idyam nama ṭbhūya indram āyuṣmān  
bhūyāsam z 1 z viśāsahim sahamānaṁ sāśahānaṁ sahiyānsam |  
sahamānaṁ sahojitam viśvajitam svarjitam abhijitam vasujitam  
gojitam samjitam sandhanajitam | idyam nama ṭhūya indram  
devānām priyo bhūyāsam z 2 z viśāsahim sahamānaṁ sāśahānaṁ  
sahiyaṁsam | sahamānaṁ sahojitam viśvajitam svarjitam abhijitam  
vasujitam gojitam samjitam sandhanajitam | idyam nama ṭhūya  
indram pasunām priyo bhūyāsam z 3 z 1 z

In the last sentence of each stanza Ś has hva indram; we might read huva indram here with some assurance, or perhaps hva indram as in Ś. The ms offers no excuse for restoring the stanzas which are 3 and 5 in Ś.

## 31

(Ś 17.1)

[f238b1] ud ihya ud e-[2]hi sūrya varcasā mābhy ud ehi |  
dviṣaṁś ca mahyaṁ ruddha mā cāhaṁ dviṣate ratham. [3] ma  
taveda viṣṇo bahudhā vīryāni tan naṣ prṇīhi paśubhir viśvarūpāiḥ  
sva-[4]dhāyan no dhehi parame vyoman. ud ihy ud ihi sūrya  
varcasā mābhy ud ihi | [5] yāṁś ca paścāmi yāṁś ca na te yuṣme |  
sumatiṁ gratha sumatāu te syāma staveda [6] viṣṇo bahudhā  
vīryāni tam naṣ prṇīhi paśubhir viśvarūpāiḥ svadhāyan no dhe-[7]hi  
parame vyoman. sa tvā dabhan salile psv antar ye pāśinam upa-  
tiṣṭhamty atra [8] hitvāśastiṁ divam ā ruha etām sa no mṛḷa  
sumatāu syāma | staveda [9] viṣṇo bahudhā vīryāni tan naṣ prṇīhi  
paśubhir viśvarūpāiḥ svadhāyan no [10] dhihi parame vyoman.  
tam na indra mahate sāubhagāyā adabdhāiḥ pari pāhy agu-  
[11]bhis taveda viṣṇo bahudhā vīryāni tam naṣ prṇīhi paśubhir  
viśvarūpāi-[12]s svadhāyan no dhehi parame vyoman. tam na  
indro adbhīś śivābhīś śantamo bha-[13]va | ārohaṁ tridivam divo  
grṇānas somapitaye priyēdhāmā svastaye | [14] taveda viṣṇo  
bahudhā vīryāni tan naṣ prṇīhi paśubhir viśvarūpāiḥ svadhā-[15]yan



no dhehi parame vyoman. | tvam indrāsi viśvavit svarvit. puruhūtas  
tvam i-[16]ndra evaṁ svaha stomam erayasva | śivābhis tanubhir  
abhi na svajamba taveda [17] viṣṇo bahudhā vīryāṇi | tan naṣ  
prñīhi paśu viśvarūpāis svadhāya-[18]n no dhehi parame  
vyoman. advudho divaṣ prthivyaśutāsyā nu tāpun mahi-[19]mām  
antarikṣe | advadhena vrahmaṇā vāvṛdhānas sa tvan na indra dviṣā  
[20] śarma yaśchat. | taveda viṣṇo bahudhā vīryāṇi tan naṣ prñīha  
paśu-[f239a]bhir viśvarūpāis svadhāyan no dhihi parame vyoman.  
| tvam rakṣase pradiśāś catasras tvam [2] śociṣā nabhaśi vi bhāsi |  
rtasya panthām anu neṣa vidvāṁs tam umā vi-[3]śvā bhuvanābhi  
tiṣṭhāsi | taveda viṣṇo bahudhā vīryāṇi | tan naṣ prñī-[4]ha  
paśubhir viśvarūpāis svadhāyan no dhehi parame vyoman z 2 z

In the left hand margin of f238b opposite the interspace between  
lines 15 and 16 is eevaṁ and below that is saṁ: in the bottom  
margin below tan naṣ is taṁna: in the right hand margin opposite  
l. 7 is ntya.

Read: ud ihy ud ihi sūrya varcasā mābhy ud ihi | dviṣaṁś ca  
mahyaṁ radhyan mā cāhaṁ dviṣate radham | taved viṣṇo bahudhā  
vīryāṇi | tvam naṣ prñīhi paśubhir viśvarūpāih svadhāyām no dhehi  
parame vyoman z 1 z ud ihy ud ihi sūrya varcasā mābhy ud ihi |  
yāṁś ca paśyāmi yāṁś ca na teṣu me sumatiṁ kṛdhi | taved viṣṇo  
° ° ° | tvam naṣ ° ° ° z 2 z mā tvā dabhan salile psv  
antar ye pāśinam upatiṣṭhanty atra | hitvāśastiṁ divam ā ruha  
etām sa no mṛḍa sumatāu te syāma | taved viṣṇo ° ° ° | tvam  
naṣ ° ° ° z 3 z tvam na indra mahate sāubhagāyādabdhāiṣ  
pari pāhy aktubhiḥ | taved viṣṇo ° ° ° | tvam naṣ ° ° °  
z 4 z tvam na indrotibhiś śivābhiś śāntamo bhava | ārohan tridivam  
divo grñānas somapītaye priyadhāmā svastaye | taved viṣṇo ° ° °  
| tvam naṣ ° ° ° z 5 z tvam indrāsi viśvavit sarvavit puru-  
hūtas tvam | indremaṁ suhavaṁ stomam erayasva śivābhis tanubhir  
abhi naṣ sajasva | taved viṣṇo ° ° ° | tvam naṣ ° ° °  
z 6 z adabdhho divaṣ prthivyām utāsi na ta āpur mahimānam  
antarikṣe | adabdhena vrahmaṇā vāvṛdhānas sa tvam na indra divi  
ṣaṁ śarma yaccha | taved viṣṇo ° ° ° | tvam naṣ ° ° °  
z 7 z tvam rakṣase pradiśāś catasras tvam śociṣā nabhaśi vi bhāsi |  
rtasya panthām anu neṣa vidvāṁs tvam imā viśvā bhuvanābhi  
tiṣṭhāsi | taved viṣṇo bahudhā vīryāṇi | tvam naṣ prñīhi paśubhir  
viśvarūpāih svadhāyām no dhehi parame vyoman z 8 z 2 z

Stanzas 13, 14, and 15 of Ś are omitted here, our last here being  
st 16 in Ś: but Ś 15a is in the first stanza of our next hymn.

St 1. At the end of the refrain Ś has sudhāyām mā.

St 2. In pāda d Ś has mā for our me.

St 3. In pāda b Ś has pāsina upa°; which is rather better than ours.

St 6. Perhaps a better arrangement of bc would be °hūtas tvam indra | imam °. For its d Ś has its 8d (= our 3d).

St 7. In pāda d dviṣā is probably the correct emendation, but dviṣas might be considered.

## 32

## (Ś 17.1)

[f239a4] saptabhi-[5]ṣ prāk tapasy cyārvāṇ ya śastim eṣā sudhine  
bādhmānā | tan tritan tvam pary e-[6]ṣv iścam taveda viṣṇo  
bahudhā vīryāni tan naṣ prṇiha paśubhir viśvarū-[7]pāis sva-  
dhāyan no dhehi parame vyoman. tvam indras tvam mahendras  
tvam viṣṇus tvam [8] prajāpatiḥ tutaṁ yajño yajāyate tubhyam  
ahvata juhvatas taveda viṣṇo bahudhā [9] vīryāni tan naṣ prṇihi  
paśubhir viśvarūpāis svadhāyan no dhehi parame vyo-[10]man.  
amatsva pratiṣṭham mad bhūtam pratitiṣṭhitam. | bhūto ha bha-  
vyāhitam bhavyam bhūte [11] samāhitam. taveda viṣṇo bahu  
vīryāni tan naṣ prṇihi paśubhi-[12]r viśvarūpāis svadhāyan no  
dhehi parame vyoman. | śukro mi bhrājo si | māi-[13]vāham bhrā-  
jate bhrājyāsam ṛcur asi loco si sāivāham prajāyā paśu-[14]bhir  
nāhmanavarcasena rociṣṭiya | udyate namā udāyate nama uditā-  
[15]ya namaḥ virāje namaḥ svarāje namaḥ samrāje namaḥ asta-  
myade namo [16] stamṣyate namo stamitāya namaḥ virāje namaḥ  
svarāje namaḥ [17] samrāje namaḥ āditya nāvam āruham śatā-  
ritrām svastaye | aha-[18]rṇāudy apīparod aha mātrātu pārāyā |  
sūrye nāvam ārikṣam śatāritrām [19] svastaye | rātriṇody apīparadā  
ratrī satrān pārāyā | prajāpa-[20]ter āvṛto vrahmaṇā varmanāham  
kaśyapasya jyotiṣā varcasā cakāra [21] ṛṣṭiḥ kratuvīryo viḥāyās  
sahasrās sukrtaś Careyam. | ṛtena gu-[f239b]pto ṛtubhiś ca sarvān  
bhūtena gupta na ca bhavyena cāham. z mā sā prathar ṛṣa-[2]yo  
dāivya yā mā mānuṣir avaṣṛṣṭā vadhāyāḥ ṛtena gupta ṛtubhiś ca  
sa-[3]rve bhūtena gupta na ca bhavyena cāham. sā mā prāpat mā  
mā nota mamṛtyur anta-[4]rdadhe salilenāca | agnir mā gopaṣ pari  
pātu viśvato viśchantīr u-[5]ṣasaḥ parvatā dhruvā | udyamn sūryo  
nudatām mṛtyupāśām sahasram prāṇā mayu-[6]te ramantām |

candramā apsv antarā duparṇo dhāvate divi | na vo hiranyane-  
[7] mayas padaṁ vindanti vidyuto vittam me asya rodasī z z om̐  
vittam [8] me asya rodasī z 3 z z ity atharvanike pāipalādāyaś  
śā-[9] khāyām aṣṭādaśaś kāṇḍas samāptaḥ z z

Read: saptabhiṣ prāk tapasy ekayārvān āśastim eṣi sudine bādha-  
mānaḥ | tvaṁ tritaṁ tvaṁ pary eṣy utsam | taved viṣṇo bahudhā  
vīryāni | tvaṁ naṣ pr̥ṇiḥ paśubhir viśvarūpāis svadhāyām no dhehi  
parame vyoman z 1 z tvaṁ indras tvaṁ mahendras tvaṁ viṣṇus  
tvaṁ prajāpatiḥ | tubhyaṁ yajño vi jāyate tubhyaṁ juhvati  
juhvataḥ | taved viṣṇo ° ° ° | tvaṁ naṣ ° ° ° z 2 z asati  
sat pratiṣṭhitaṁ sati bhūtaṁ pratiṣṭhitaṁ | bhūtaṁ ha bhavya  
āhitaṁ bhavyaṁ bhūte samāhitaṁ | taved viṣṇo bahudhā vīryāni |  
tvaṁ naṣ pr̥ṇiḥ paśubhir viśvarūpāis svadhāyām no dhehi parame  
vyoman z 3 z śukro 'si bhrajo 'si | sa evāhaṁ bhrājate bhrājyāsam  
z 4 z rucir asi roco 'si | sa evāhaṁ prajāyā paśubhir vrāhmaṇavar-  
casena rociṣīya z 5 z udyate nama udāyate nama uditāya namaḥ |  
virāje namaḥ svarāje namaḥ samrāje namaḥ z 6 z astamīyate namo  
'stamesyate namo 'stamitāya namaḥ | virāje namaḥ svarāje namaḥ  
samrāje namaḥ z 7 z āditya nāvam āruhaṁ śatāritrām svastaye | ahar  
ṇo 'tyapīparad ahas satrāti pārayā z 8 z sūrye nāvam āruksam śatāri-  
trām svastaye | rātrir ṇo 'tyapīparad rātriṁ satrāti pārayā z 9 z  
prajāpater āvṛto vrahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā  
ca | jaradaṣṭiṣ kratuvīryo viḥyās sahasrāyus sukṛtāś careyam z 10 z  
ṛtena gupta ṛtubhiṣ ca sarvāir bhūtena gupto bhavyena cāham |  
mā mā prāyann iṣavo dāivyā yā mā mānuṣīr avasṛṣṭā vadhāya z 11 z  
ṛtena gupta ṛtubhiṣ ca sarvāir bhūtena gupto bhavyena cāham |  
mā mā prāpat pāpmā mota mṛtyur antardadhe salilena vācaḥ z 12 z  
agnir mā gopāḥ pari pātu viśvato vyucchantīr uśasaḥ parvatā  
dhruvāḥ | udyan sūryo nudatām mṛtyupāśān sahasraṁ prāṇā ma  
āyate ramantām z 13 z candramā apsv antar ā suparṇo dhāvate  
divi | na vo hiranyanemayaḥ padaṁ vindanti vidyuto vittam me  
asya rodasī z 14 z 3 z

ity ātharvanike pāipalādāyām śākhāyām aṣṭādaśaś kāṇḍas  
samāptaḥ zz zz

St 1. In pāda a Ś has parāṇ and for our tritaṁ has in its 15a  
ṛtām; our ms gives no indication that we have two stanzas here.

St 2. In pāda b Ś has viṣṇus for lokas: in c Whitney reports  
a number of mss of Ś as reading jāyate.

St 4. Ś has in the second part sa yathā tvaṁ bhrājo 'sy evāhaṁ

bhrājatā °: it does not seem necessary to supply words here from Ś; nor in the next stanza either.

St 8. For this cf also SMB 2.15.3 and MahānU 14.5. In a Ś has arukṣaḥ, in c mātyapīparo °. See comment in Vedic Variants, vol. 1, p. 199.

St 9. In pāda a Ś has sūrya, in c rātrim mā°; cf preceding stanza.

St 11. Pādas ab here are 29ab in Ś and they are repeated as ab in the next stanza here.

St 13. In pāda b Ś has mayy ā yatantam.

St 14. This is RV 1.105.1 and Ś 18.4.89.

